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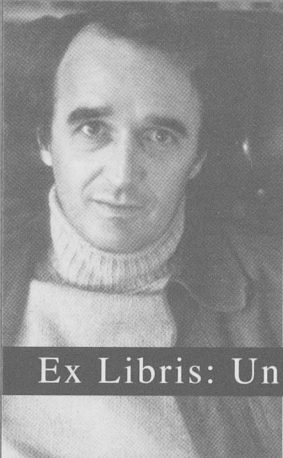


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The  
Sesquicentennial Jubilee

Evangelical Mennonite Conference  
1812 - 1962

—150—



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*Education is the progressive discovery of our own ignorance.*  
—Will Durant

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*Evangelical*

The  
**Sesquicentennial Jubilee**

**Evangelical Mennonite Conference**  
**1812 - 1962**

—150—

"Hitherto hath the Lord helped us." I Samuel 7:13b

Published by  
**THE EVANGELICAL MENNONITE CONFERENCE**  
Steinbach, Manitoba, 1962

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## FOREWARD

'Hitherto hath the Lord helped us.' (I Sam. 7:12.)

One-hundred-fifty years ago Claas Reimer with eighteen others seceded from the main body of Mennonites in the Molotschna and Chortitza area. The reason: laxity in church discipline, too much formality in church practice and worship, and particularly, the use of force by the local Mennonite police from the Gebietsamt, to bring about compliance with local temporal regulations. Other similar groups seceded at the same time throughout the different settlements, which later united to form what became known as the Kleine Gemeinde.

Was Reimer justified in this move? Has it resulted in the greater glory of God? We do well to honestly weigh and consider. Not that we can undo the past, but that we might learn for the present. Could not Reimer and his followers have remained in the main body of the Church, and consistently have witnessed against the prevailing evils by word and practice? Would their witness have been effective or would they have been swallowed up by prevailing and popular opinion? The Lord only knows. Eternity will tell. We know, however, that this new-formed group became the "Burzpredigieren" for the "Grosze Gemeinde" by their conservative and strict church practice which they adopted and maintained. Moreover, the Lord has prospered this small beginning, and preserved, in a measure, the simple way of life, as taught by Christ and His apostles. So we may be justified, in some degree, to say with Mordecai: "Who knoweth whether thou art come to the kingdom for such a time as this?" At any rate, we are humble and grateful to have seen the good hand of the Lord upon us in blessing our labour to the garnering in of many precious sheaves, and establishing a number of churches in different parts of the world. May we continue to follow the Lord's will, so that the work may continue to prosper. Shall we also bear in mind the words of Paul: "Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the judgement." (I Cor. 1:10).

May this sequicentennial jubilee year book be an inspiration to unity, humility and a greater loyalty to Him Who loved us and gave Himself for us.

Abe Unger

## PREFACE

A little over a year ago the Ministerial Council of the Evangelical Mennonite Conference began to make plans to observe the year of 1962 as the Sesquicentennial Jubilee of this church. They elected a committee of three ministers: David P. Reimer, Peter J. B. Reimer and Abe P. Unger to prepare and publish a special Jubilee edition of a Conference Year Book with proper emphasis on the historical origin and development of this rather unique branch of the Mennonite Church.

The Committee met and organized itself into a working unit. David P. Reimer was elected chairman and P. J. B. Reimer was elected the secretary of the Committee. Unfortunately, the chairman took very ill and the burden of editing fell almost fully on the shoulders of the secretary, who had already a heavy assignment of writing for the book. However, brother D. P. Reimer had his writing assignments mostly finished and brother Unger gave very valuable and appreciated assistance with some of the writing and also in the planning of the book. A few weeks before the work was finished, the Ministerial Council elected two more brethren, Rev. D. K. Schellenberg and Johnny Loewen, Rosenort, who gave some assistance in the final phases of the work.

We made an attempt to get all the material in, but have fallen short of some of our aims. However, we want to thank all the pastors, ministers and others, who did send in their reports, membership lists and pictures. We did not always get as many historical details as we would have liked, but appreciate very much what we got. In regards to pictures we had to choose from what was available. Had we not been so hard pressed with other work, we would have been able, no doubt, to secure more pictures of historical importance by contacting more people personally, although we did make numerous public requests.

We assume full responsibility for the contents of the book, except where typographical errors might have slipped in, in spite of all the careful editing and proof reading that has been done. Further, the editor also tried to refrain from changing the thinking of the writers, even if he sometimes would have liked further clarification.

In his own writings the editor used all the source material available to him, both in published articles and original sources of diaries, letters and interviews. We heartily thank all those people who gave assistance this way. However, we realize that there are still some periods and phases in this 150 year history which are not fully treated and where much more research work ought to be done. Much that has been said about the Steinbach Church, of course applies to the other congregations as well.

The editor is very conscious of the fact, that, as the members of our E.M.C. and many other people, who have direct or indirect interest in this Conference, read and examine the Jubilee Book, they will feel justified to criticize both the contents and the lack of it in many places.



Although our aim was to prepare a history of the E.M.C. for our young people and even future generations to benefit by it, we have no apology for including a few very important articles in the German language.

May the Lord bless the effort.

P. J. B. Reimer

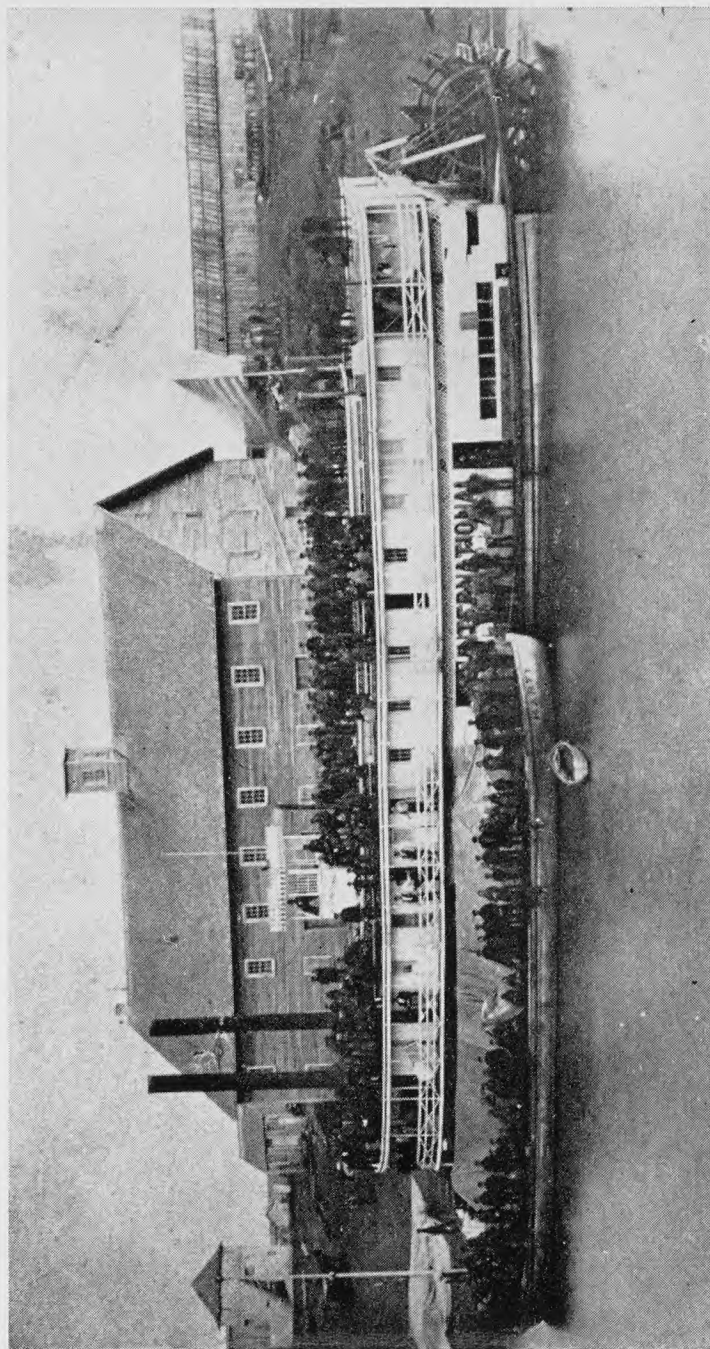
November, 1962.





SECTION I

*Historical*



The "International" on the Red River with a group of Mennonite immigrants from the Ukraine. David Klassen, leader of the group which settled on the Morris River (Scratching River) at Rosenort, is believed to stand near the cabin of the boat.



## THE SESQUICENTENNIAL JUBILEE OF THE EVANGELICAL MENNONITE CHURCH (1812-1962)

One hundred fifty years is a long period of time when we consider the life span of the average human being. It is made up of six generations of 25 years each. In our Modern Age this period has been a time of more changes and progress in the industrial and economic world than all the thousands of years of human history before this time. This has not changed the basic spiritual values in human thinking very much but it has influenced and changed the practical application of these values to our daily life tremendously. We still believe that we ought to use Sunday mornings to meet for worship and Christian fellowship, but 150 years ago people walked 5 to 10 miles to the service where today we think nothing of driving 100 miles or more to a service in much less time.

In the world of 1812 we have Great Britain fighting a war with the United States along the boundary lines between Eastern Canada and the United States. At the same time the first white Scottish settlers arrived on the banks of the Red River to carve new homes out of the wild west under the sponsorship of Lord Selkirk. They were to encounter years of almost unbearable hardships and misfortunes before they succeeded in finally establishing their settlement.

A third world-shaking event of 1812 was the march on Moscow of the Grand Army of the French emperor Napoleon I. This event had a direct bearing on the beginning of the Kleine Gemeinde. The Mennonites of South Russia wanted to show their loyalty to the Russian government by making contributions towards the cost of the Napoleonic War. Klaas Reimer (1770-1837) objected to this. The Mennonites in South Russia had received extensive privileges from the Russian government for local self-administration of their settlements. It amounted virtually to the creation of a state within a state. Political self-administration involved the use of civil force to punish evil-doers. In Prussia the Mennonites had been administered by the state. Reimer with a number of followers objected to this change in interpretation of the non-resistance principle. In addition to this, church discipline was rather lax under the leadership of the elder Jakob Enns. Klaas Reimer had strong convictions and the elder was undiplomatic and ill-tempered.

Around the year 1812 the Reimer group apparently began to hold special meetings in private homes. In 1814 the Elder Heinrich Janzen of the Schoenwiese Church of the Old Colony conducted the election of an elder in the group. However, when Klaas Reimer was elected, Janzen refused to ordain him. Cornelius Janzen, a co-minister in the group then preached the installation sermon and Reimer formally assumed the leadership of the new church. The membership was about 18 or 20. Later, in 1822 Janzen left the Kleine Gemeinde again and rejoined the Mennonite Church. However, three other ministers joined the new church in the thirties. Among these we must note particularly Heinrich Balzer, a man with considerable education.

The Kleine Gemeinde had very strong ideas on nonconformity, humility and church discipline. The preaching consisted mostly of admonishing to live an honest, humble life of repentance. Card-playing, smoking, excessive drinking, and vain language, as well as boisterous laughing was strictly forbidden. Unfortunately higher education, mission work and musical instruments were also under the ban. Even the children were taught to take life very seriously. Any worldly acts or even expressed sentiment was punished with the ban and strict shunning. This extremely strict discipline often resulted in unhealthy rivalries and jealousies.

Klaas Reimer had been elected a minister in the Mennonite Church of Danzig in 1801 and then migrated to Russia in 1804. The following year he came to the newer settlement of Molotschna with his family. By the year 1812 he was a man of 42 years.

When Klaas Reimer died on Dec. 25, 1837 the male members elected Abraham Friesen for their next elder. Again the elders of the Mennonite Church all refused to ordain this new elder. In 26 years the membership had increased to around 125 calculated from the 61 male votes cast at the election. The Mennonite Church as a whole continued to persecute the new church until Johann Cornies finally forced them to recognize the Kleine Gemeinde as a separate church in 1843. The fact that the members of the group led an exemplary life and also farmed very successfully induced Cornies to this action. In 1847, two years before Abraham Friesen died Johann Friesen was elected elder. At this time the number of votes cast was 91 which probably meant a membership of close to 200 in 35 years. This was only slow but steady growth up to that point. At an election in 1864 the vote increased to 122 which indicates a probable membership of around 250 in half a century.

In the year 1865 most of the church moved out of the villages in the Malotschna to a new settlement of Borsenko where about 120 families settled in 6 villages. With this move they hoped to achieve even more happiness and unity but the very opposite took place. Serious dissention threatened the existence of the whole church in 1866. The elder Johann Friesen excommunicated two ministers, Abraham Friesen and Peter Friesen and two deacons Jakob Friesen and Klaas Friesen because of difference in regards to church discipline. This split the church into two groups and by 1869 in May, 26 male members elected one of these ministers, Abraham Friesen as an elder and the elder Johann Harder of the Blumstein Mennonite Church ordained him. This group went to Janzen, Neb. under Abraham Friesen's leadership in 1874. The larger group elected Heinrich Enns for an elder in 1866 but Enns was removed from his office two years later because of a quarrel about Cornelius Toews who was chosen as a minister in 1868 but was not allowed to preach for the reason of having at one time been under the ban. In 1870 Peter Toews was elected elder of this larger group, who led the church in the migration to Manitoba in 1874-75. The dissensions from

1866 to 1869 led to several more removals of ministers and deacons from office and nearly caused the complete disintegration of the whole church. In the spring of 1869, however, the Kleine Gemeinde elder Jakob Wiebe from the Crimea came to help in the reconciliations but not union of the two groups.

In the years 1874-75 both groups of the Kleine Gemeinde came to America to seek freedom from military service. The larger group of 158 families or 799 persons under the leadership of Peter Toews settled in Manitoba and the smaller group of 36 families under the leadership of Abraham Friesen settled in Janzen, Nebraska. The Manitoba group divided into two groups because one of the delegates, David Klassen, had chosen the Scratching River banks near the present town of Morris for settlement. Two villages, Rosenort, and Rosenhof were founded. In the East Reserve five villages were established, Blumenhof, Blumenort, Gruenfeld, Rosenfeld and Steinbach. Since the elder Peter Toews came only in 1875 the minister Jakob Barkman, my maternal grandfather who settled down in Steinbach functioned as the temporary leader. Unfortunately, death by accidental drowning in the Red River near Winnipeg removed this leader in the summer of 1875.

The two Manitoba groups were served by one elder who lived in Gruenfeld. On one occasion the elder walked the 22 miles to the Red River where some brethren met him to take him apparently by ox cart to the settlement, another distance of 8 or 9 miles to baptize the young converts. Elder Toews also introduced the verbal instructions of the converts in the Ohmsstuebchen before the service. The Catechism was not recited in our churches as was customary in the other Mennonite churches. Since 1829 it has been customary in our churches to practice footwashing at every communion service.

Elder Toews corresponded with John Holdeman for some time in regards to a deeper spiritual life. Finally in the fall of 1881 Holdeman came to Manitoba where he brought about a great revival in the Kleine Gemeinde settlements. Unfortunately Peter Toews himself, three of the six ministers and between one third and one half of the members now left the church and were rebaptized into the Church of God in Christ. This left, apparently the more conservative part of the church, leaderless and frustrated.

For the next 35 years after this division up to World War I practically no changes were allowed and an increasing number of progressive-minded families left the church, particularly around Steinbach area, who mostly joined the newly established Evangelical Mennonite Brethren Church.

However, this division had one good result: after a number of council meetings it was finally decided to invite the Jansen elder Abraham Friesen to come and help them to reorganize. So the great emergency had drawn the two separate groups together again in 1882.

The new elder in 1883 was Jakob M. Kroeker who lived in the Morris

settlement. He died in 1913. The East Reserve elected Peter R. Dueck as elder in 1901 who proved to be a good leader although he still favoured a conservative approach.. He did much during the war to keep the young men out of military service. He died in January , 1919.

The first world war virtually ended the period of conservatism and no-change policy for the Kleine Gemeinde. Automobiles were first allowed in 1920. Two ministers were elected, Henry R. Reimer and Henry R. Dueck, who showed considerable understanding of the new times and who were very helpful in bringing about some changes. Under the temporary leadership of the minister H. R. Dueck, the Steinbach Church got permission to start a Sunday School in January 1926. The old church school teacher Gerhard Kornelsen was chosen as the first superintendent and served faithfully up to July 1927 when he was replaced by a young public school teacher, yours truly, who served in this capacity for 17 years, until he was called to the ministry in 1944. Singing practice and Christian Endeavor was started first with the young people in the Prairie Rose community in the fall of 1924. Later in 1927 these activities were also started in the Steinbach church in connection with the Sunday School. In the thirties most of these activities became also established in the other Kleine Gemeinde communities. We must add at this point that the closing of most of our church schools and the establishment of the public schools around 1919 and 1921 by the Provincial Government did very much to strengthen the changes in the church.

Naturally a part of the group did not favour these changes and so began to look for an opportunity to move to more favourable surroundings. At first Quebec and even Alaska was considered. Then Mexico was finally chosen after the end of World War II and about 15% of the Kleine Gemeinde moved to Los Jagueyes in 1948-49. Elder P. P. Reimer who had been elected by the whole East Reserve in 1926 moved with the group.

To establish a connecting link among the rapidly expanding church a paper, *Der Familienfreund*, was established in 1935 with D. P. Reimer as its first editor. Another factor of progress. was a ministerial conference held at Meade, Kansas in 1937. This conference agreed on a number of the customs and practices of the church which had not been allowed yet at an earlier ministerial conference in 1901 at Blumenort.

In 1938 an interdenominational Bible School Society was organized to take over a Bible School founded by seven brethren of the Mennonite Brethren Church in Steinbach two years before I was the Secretary-Treasurer of this society from 1938 to 1948 and succeeded in interesting the Steinbach congregation to take an active part in the support of this Bible School. More and more of our young people attended this Institute until our conference saw fit to take over the administration of this Bible School. It was done together with the E.M.B. in Manitoba and the Emmanuel Church in Steinbach, in 1961. Today a staff of about 12 teachers and around 200 students work in this institution. B. D. Reimer is the principal.



By the year 1946 the Western Gospel Mission was founded largely by ministers and lay brethren of our church. Young people from our church were trained in our Bible School to go out into the mission field and the pressure within the church became so large that an outlet had to be created. At the same time many of our young people went into various foreign mission fields sponsored by different mission societies. Finally the greater part of the Western Gospel Mission stations were taken over by our Mission Board of the Conference in 1931, which had been established since the early fifties.

The elder P. P. Reimer saw the need in the early forties to give each one of the congregations in the East Reserve autonomy for better local developments. After considerable opposition to this idea had been overcome this became an established fact in 1945. However, in districts like Kleefeld and Steinbach more local ministers and deacons had to be elected first before a local pastor or elder could be chosen. This has worked very well.

In 1946 the Conference took over a private Invalid Home in Steinbach and maintained this successfully. Two years ago a new large "Resthaven" was built with 65 beds in Steinbach and the Rosenort congregation built their own of 26 beds.

In 1952, a decade ago, a very important step was taken when the name of Kleine Gemeinde was officially changed to Evangelical Mennonite Church, later Conference. The Kleine Gemeinde in Mexico and British Honduras officially severed their unity with the Kleine Gemeinde in Canada and therefore did not change their name. In fact the group in British Honduras claims to be the real Kleine Gemeinde. A few years ago a small group in Mexico broke with their mother church and reunited with the E.M.C.

For several years a committee of ministers worked on a constitution which was finally finished and translated into English in 1956. In 1950, I translated our Mennonite Catechism into English together with our 20 traditional Articles of Faith and our Conference published a German-English edition of the unrevised Mennonite Catechism.

In 1959 our conference was incorporated and the constitution was again completely revised and partly rewritten and then together with the Charter, translated into German. For several years our Familienfreund is now partly in English and published every two weeks with a circulation of 1200. The Missions Informer has also been founded and sent bi-monthly to all the householders of the Conference.

Our conference has taken a very active part in the Canadian Mennonite Relief Committee of Manitoba with George S. Fast as chairman.

Finally, our conference has grown to almsst 3000 members with about 70 ministers, elders and deacons. From one small congregation of 18

members it has grown to 21 congregations and many mission stations. Especially in Mexico there is a large native church, built up in a few years to over 60 members. Over 50 missionaries are in the field now in many countries of Europe, Asia, Africa, South and Central America and Western Canada.

P. J. B. Reimer

# Church Reports

## ORIGIN AND DEVELOPEMENT OF THE STEINBACH CHURCH

(1874 - 1962)

Slowly and cautiously a river steamer followed the many sharp turns and winding of the Red River to the north. It had started out from Moorhead, a small hamlet in the state of Minnesota, in the United States. Among the large number of Mennonite immigrants on the steamer was a small group of 25 families, who belonged to the Kleine Gemeinde in the Ukraine, and who followed several similar groups, which had preceeded them to their new home, to be establised in a reserve of seven townships in south-eastern Manitoba. Eighteen of these twenty-five families were destined to become the pioneers of the large and prosperous town of Steinbach.

They had come a long way, leaving their fine homes in South Russia by railway, by boat on the Black Sea, and then by railway again across central Europe via Berlin to Hamburg. Here they took a ship to England, where they transferred to a larger ocean liner, which took them to Montreal. Here they had to take the railway again up to Sarnia where they transferred to a lake steamer, which took them to Duluth. From Duluth the railway took them to its farthest western point at that time, Fargo-Moorhead, where they had embarked on the river steamer, which now neared their destination in Manitoba. It is hard for us to imagine all the heartache and hardships of this long journey. Johann R. Reimer, the father of the writer, had suffered a great loss, when their only son Abraham, aged 2 years, had died on the ship, and had to be buried in the ocean. It would be hard for the children in the wilderness of Manitoba in those pioneer years and a good many of them would never grow up either.

The Kleine Gemeinde was only a small church of about 700 people coming to Manitoba, but they came as a body of believers to seek homes in this Canadian wilderness because they were convinced that there was no future for real God-fearing people in the old country. They were simple folk, without any higher education, but they trusted in God to bring them to a country where they would have full freedom of worship without any interference from the government in regards to language and the education of their children. The leaders of the Kleine Gemeinde put particular trust in the monarchical form of government, not like the United States would be. They had also been promised absolute freedom from any and every form of military service in Canada. For all these reasons they faced all the hardships and obstacles of the journey and of settlement in a wilderness, far away from civilization, with fortitude and perseverance.

After a six day journey along the Red River, the steamer finally stopped at a place close to the mouth of the Rat River, several miles

west of the present town of Niverville. It was early in the morning of September 15, 1874. The sun just rose in the east and it was a beautiful morning, although there had been considerable freezing during the night. Since the newly-built immigration shelters were about four or five miles away in a south-easterly direction from the landing place, the captain ordered the sailors to carry a cord of wood to shore, to pour some coal oil over it and light it, to enable the women and children to warm up, before the waiting carts were loaded and ready to take them to the immigration shelters. Some of them even stayed at the landing place over night, others were taken by relatives to Gruenfeld, which had been established by a group about six weeks previous, which was about twelve miles away. The trail was very soft and muddy already and yet it started to rain and continued all night and the next day. A number of men apparently went along to Winnipeg with the steamer to purchase wagons and oxen before they proceeded to Steinbach, their new home. about 37 miles away in a south-easterly direction from the capital. It took a whole week before they arrived with their families at the immigration shelters. From Gruenfeld most of them would go to the other Kleine Gemeinde village, Blumenort, that had been established some weeks earlier already and leave the families with relatives there or friends until the new homes at Steinbach would be established.

The men folk, who proceeded from Blumenort to survey and determine the lay out of the new village of Steinbach, went about half a mile east and 3 miles straight south through the Clearspring settlement of Scottish settlers, before they reached the little creek along which the village site was situated. Nine sections of good farm land had been granted by the Federal Government in Ottawa to the Clearspring settlers in 1870, when Manitoba became a province. Up to 40 families eventually settled on these 9 sections and one of them, John Peterson lived on his homestead right next to the northwest end of the village. He became a good friend of the Mennonite settlers and was able to be of great help to them. Later most of these Scottish settlers sold out to the Mennonites and moved away to other parts of the province. A few stayed and eventually even moved into the growing town of Steinbach. The general direction of the creek was from the southeast to the northwest so the village was laid out along the creek in the same direction, but on the southern side. The whole area of sections 25, 26, 27, 34, 35 and 36, which belonged to the settlement was covered more or less with poplar trees and some other bush. In a few spots there were even evergreen trees. Several of the settlers were very dissappointed over the prospect of clearing their land of trees and even large stones in some places before they would be able to put in crops. Cornelius Toews, one of the Kleine Gemeinde delegates, who had selected this land, was blamed for not selecting better land. David Klassen, the other delegate had selected fine prairie land on the banks of the Scratching River, now called Morris River which was ready for the plow. Others would say that this was just the right thing for pioneers, to have all the trees



nearby for building houses and for fuel. Even for drinking water this was a much better place than the Red River valley, because of the shallow water table near Steinbach, where they even found springs with fine drinking water. Actually the Kleine Gemeinde people had been able to choose the highest and best places of all the seven reserved townships, although the Steinbach settlers realized this only much later. Of course, had they had the slightest intention to build a town to become a commercial and cultural centre, they would have looked for a more centrally located spot in the reserve. But they never had this vision. All they were interested in was to find a place where they could establish themselves as fairly successful farmers, to make a living for their loved ones, be removed as much as possible from outside worldly influences and at the same time have the protection of a good government. They would on principle never have located their village near a town or city and expose their children to those worldly influences. It would be easier, to say the least, to bring up their children in the fear of the Lord, if they were somewhat isolated.

Thus far their Christian faith and sincere belief in their way of life helped them to overcome their hardships and strengthen each other and silence the dissatisfied ones. Each family registered one quarter section for a homestead in the area mentioned and paid \$10.00 fee for this, but most of them had no hesitation about settling in a village, an age old custom of Europe, although this arrangement had no legal basis in Canada. The 18 pioneer families of Steinbach followed the traditional pattern of forming a village habitat, and an open field system with a democratic local village administration, and also a regional administration to which the village belonged. The village was called Steinbach because some of the settlers came from the village of that name in Russia. However, it also served to fit because of the brook through the village with some stones in it.

They divided the village into 20 lots or tofts, each 220 feet wide and about 6 acres in area on the eastern side of the village street which was left wide, although it was wooded at first. On the western side of the street the lots were of the same width but much deeper and were 10 acres in area. They belonged to the same owner, who lived on the lot opposite across the street. The houses were all placed from 60 to 80 feet from the street and the barn behind the house was always connected or joined to the house. However, most of the settlers did not build these complete buildings until several years later. The farm land extending in narrow strips were laid out in straight east and west directions. The village lots were numbered from 1 to 20 beginning to count from the northwest end of the village. They were the following:

No. of lot	Name of settler	No. in family	4	Heinrich Brandt	5
			5	Jakob Barkman,	8
1	Klaas Friesen	4		Minister	
2	Cornelius Fast	6	6	Kornelius Goosen	2
3	Gerhard Warkentin	2	7	Jakob S. Friesen	2

8	Abram S. Friesen	5	15	Jakob F. Barkman	2
9	Peter Toews	7	16	Peter Barkman	5
10	Johann R. Reimer	3	17	Johann S. Friesen	2
11, 12	Klaas R. Reimer	9	18	Heinrich Fast	5
13	Gerhard Giesbrecht	4	19, 20	Franz Kroeker	5
14	Johann Wiebe	5		Total	81

Although each one of the eighteen settlers was the registered owner of a quarter section of land and would cultivate the strips of land designated for his use, they would still form a village partnership or association for close co-operation and joint use of some of the land. They drew up a document of association (Verbindungsschrift) with definite regulations, which each settler had to sign personally. Thus the village would be both, an association for temporal affairs and also a spiritual fellowship, to form part of the Kleine Gemeinde. They were definitely not a separate local congregation. The villages of Blumenort, Blumenhof, Gruenfeld, Steinbach and the two villages, Rosenort and Rosenhof across the Red River were one closely-knit spiritual brotherhood or church.

In their document of association they agreed to form the association, and accept both the privileges and the responsibilities involved in an association, equally. There was joint use of forests, pasture land and many other affairs, which had to be undertaken jointly. The settlers all shared equally in any village expenses including the village school. Where a settler had purchased an additional quarter section of land from the government, he got two lots in the village and thereby assumed double obligations in the association. Klass R. Reimer and Franz Kroeker belonged to this class. No settler could sell his share or farm without the consent of the others, and the new owner would have to be willing to fully accept all the village obligations. The settlers would elect village-mayor (Shulze), who was responsible to call the village meetings and in general administer the affairs of the village. Each settler was obligated to send the message to his next neighbor and if at all possible attend the village meeting (Schultebott).

Since the settlers arrived only September 18, at the site, there was very little time to get ready for the winter. Two things had to be done in a hurry: a shelter had to be built for the family and the animals, and hay had to be made for feed for the winter. Many of the early hay-stacks burnt in a prairie fire and the hay made after that was badly frozen and therefore practically useless for feed. For a house most of the settlers dug a hole three feet deep, piled the sods up another three feet along the edges, put one or two little windows on the ground in the walls and then put logs over the walls for a roof and shovel earth on it. Inside they lined it with boards, which had to be sawn from logs by hand. For oxen and cows they built a shelter by putting up a large pointed roof with logs standing on the ground up to 26 feet apart. The whole roof was matted with dry grass up to ten inches thick. This was a shelter for the animals but since it was not lined

with boards from inside and also unheated, the stock suffered very much from the frost. Many of the animals died during the first winter.

The Steinbach settlers were fortunate to have the temporary leader of the Kleine Gemeinde settle in their midst. The minister Jakob Barkman had been elected and ordained to the ministry in the old country, the Ukraine, about a year before the church started to migrate. As it was impractical for the church of about 700 people to migrate all the first year, Peter Toews, the elder of the church decided to stay with a group until the next year, 1875. This made Jakob Barkman, probably the oldest of the ministers, the temporary leader of the group that migrated in 1874. He writes himself in a letter that he preached the first three Sundays after their arrival in the village of Blumenort and the fourth Sunday he walked to Gruenfeld which was a three hour walk, to preach to those people. The meetings were, of course, held in private homes. One pioneer writes that it took 10 days from their arrival at Rat River, before they could even start to build shelters and make hay, so we can understand why the first four Sundays the meetings were not in Steinbach yet.

There was, of course, not time to erect a separate school building for the first winter but the minister Jakob Barkman and Klaas R. Reimer, the writer's uncle, took over to teach the children, alternating in their respective homes. The Kleine Gemeinde people believed in a good elementary education for all the children. The ministry controlled the schools in the villages and asked the village fathers to see to it that teachers would be engaged who could not only read and write and do number work well but who knew the Bible well for religious instruction. Since the catechism was not recited by the baptismal candidates in church the children were supposed to learn it well in the village school. The Bible was used as a text book. Bible verses were memorized, and the Bible stories were told and the hymns of the church had to be learned in school. Higher education was believed to lead only to worldliness and therefore was forbidden. Elder Peter Toews writes about a brotherhood assembly of June 8, 1878, that the brethren criticized him severely for reading the Mennonite paper, the Herald, and told him not to subscribe for it anymore. The aim of the Kleine Gemeinde was to keep away from all outside influences, to avoid worldliness.

Money was scarce in the village and food inadequate, although nobody was starving. In different ways most of them would try to earn a few cents to buy flour which was about \$6.00 a bag, an exorbitant price at that time. One would get fence posts out of the bush for others. The main diet would be potatoes either boiled or fried in water, and brown bread. The coffee was usually made of roasted barley, if they had any.

With the beginning of spring in 1875, everybody was very busy clearing a few acres of bushes and plowing to put in a crop. Those

settlers who didn't have two oxen, hitched their cow together with the ox, or try to borrow another animal. Everybody is full of hope and ambition for a crop, since they did not even have a crop the previous year in the old home because of the migration. However, fate has decreed differently, and their staunch faith is going to be tested most severely. The grain comes up beautifully, and then the locusts come. They hatch in vast swarms and spread all over the luscious fields of grain. There was no poison but ditches were dug for them to fall into and fires started in them. People had to go bare-foot because the wooden sandals slipped off the feet. The crushed mas of locusts in the sandals made them slippery. Only some rather small potatoes were harvested in fall. In the month of August the locusts had developed their wings well enough to fly away. Pioneers claimed that the swarms were so vast that even the sun was darkened.

June 3, 1875, tragedy struck Steinbach when the minister Jakob Barkman and his companion Jakob Friesen were accidentally drowned in the Red Rver at Winnipeg, This robbed the village of its spiritual leader and the church in Steinbach did not get its own minister any-more until 25 years later. Ministers, deacons and elders were elected by the brotherhood of the church as a whole, and qualifications of character and faith were regarded as much more important than geographical location. More details about this tragedy are found in the biography of Jakob Barkman in another part of this book.

In the spring of 1876 wet and chilly weather apparently killed the locust's offspring and there was no grasshopper plague. The crop in both fields and garden was most welcome and assured enough food and feed for that winter. There was considerable building activity going on that summer of more permanent structures. A small log house with a thatched roof had been built in the fall of 1875 already in the back garden of Klaas R. Reimer for a school. The building was 14'x20' and a wall partitioned the teacher's living quarters of 8'x14'. For the winter of 1875-76 A. T. Friesen was engaged as the instructor of 12 children for the salary of \$8.00 per month plus firewood and living quarters, for a school year apparently of 6 months. The door of the building faced south and was further protected from cold winds by a small lean-to. In the fall of 1876, a young man of 19 from the nearby village of Lichtenau was engaged to teach the Steinbach children. Gerhard E. Kornelsen was destined to teach the Steinbach village children for 33 years. Later several of his sons taught many years in Steinbach and at the present time one of his granddaughters is still on the Steinbach staff, so that altogether the Kornelsen family has been teaching in the Steinbach schools since 1876 with the exception of a few years, to 1962.

During the year of 1876 even winter time proved to be prosperous. Wm. Hespeler, the German consul in Winnipeg gave the settlers in Steinbach a contract to get 825 logs at least one foot in diameter and 20 to 30 feet long out of a forest 13 miles away, for the price of \$700.00. Another opportunity to earn some extra money that winter was

rather accidental. A large boat mostly loaded with flour for the city of Winnipeg had become ice-bound at Emerson in the fall of 1875. In February, 1876, an offer was made to the settlers of Steinbach to haul this flour to Winnipeg for \$1.00 per bag. This was a real gold mine for them. Twenty sleighs with a pair of oxen hitched to each, set out on the venture, which took 10 days to complete the round trip. They loaded up to 28 bags on one sleigh. A little money had also been brought from Russia for farms and equipment sold, by the people who stayed a year longer in Russia.

There was considerable excitement in the village of Steinbach and other parts of the East Reserve when the news came that the Governor-General, Lord Dufferin would visit the settlement in 1877. The settlers made quite elaborate preparations to receive this high dignitary properly. Not very far from Niverville at the beginning of the reserve an arch was erected. Further, about 8 miles west of Steinbach some of the products of the field and garden were exhibited, and another arch of honour erected with evergreen branches. A green arbour was also erected with evergreen branches and decorated with many pretty flowers from inside. Klaas R. Reimer from Steinbach had brought a fine spruce tree beautifully decorated with flowers, which was also put up in the green arbour. Mennonite girls dressed, no doubt, in their plain garb, served their excellencies, the Lord Dufferin and Lady Dufferin with their distinguished friends, including the German consul, Wm. Hespeler, with tea and lemons. The Governor-General was well pleased with the progress, the Mennonite people had made in the short time of three years and told them so in his address. He also assured them that in this country of Western Canada, they would never be asked to shed human blood but rather fight the wilderness of nature. They had come, seeking for peace, and peace would be given to them. This memorable occasion took place August 21, 1877, and was a great encouragement for the Mennonite settlers.

Even some young men had quite an excitement when they rode out on horseback to meet the dignitaries and conduct them to the place of reception. Some of the men in the party on horseback offered to race the Mennonite youths, which was gladly accepted. After arrival they noticed to their embarrassment, that one of the riders was Lord Dufferin himself. However, he assured them through Wm. Hespeler that he had enjoyed himself.

It was mentioned before that the settlers of Steinbach were simple folk, and that they had no intentions of building a large town and cultural centre of the East Reserve. However, some of them were mechanically inclined and had also a venturesome spirit, which has, apparently, given the town of Steinbach its character of to-day. Abram S. Friesen, a song leader, was of this type. Together with John Carleton, of the Clearspring settlement, he purchased the first threshing machine of the area in 1876. A little later in the spring of 1877, A. S. Friesen made another venture. He bought some of W. Hespeler's logs and hired



Peter K. Barkman, who had the experience with mills from the old country, to build a windmill for him. Barkman got 50 cents a day as construction man and Klaas R. Reimer, who had experience as a blacksmith from the Ukraine, did the necessary blacksmith work. In August, that summer the new windmill started to saw lumber, and in December it ground whole wheat flour and chop up to 40 bushels per hour. A month later, in January, 1878, the windmill ground fine white flour of wheat. The total cost was \$2000.00. Now Friesen discovered that there were too many windless days. Perhaps even the wooded country around Steinbach made the wind even less effective, so he put a steam engine in, that spring. A year later Friesen sold the windmill to Rosenort, where it served for many years longer, but he continued to operate his saw mill. However, the Steinbach people wanted their own flour mill again, so the settlers asked P. K. Barkman to build a new flour mill and guaranteed up to fifty dollars each to purchase the machinery in Waterloo, Ontario. The new mill started its work in 1880. Shareholders were P. K. Barkman, Klass Reimer, Jacob T. Barkman and Johann S. Friesen. Although Klass R. Reimer was a good blacksmith, he became a merchant almost by accident in June, 1877. The wholesaler, R. J. Whitla on one occasion offered him \$300.00 worth of merchandise on credit, which gave Reimer the start he needed to become the first merchant in Steinbach. Seven years later he built his first store separate from his other buildings. Johann R. Reimer, the writer's father, was also to some extent in business as a market gardener, and even had a business card printed for the benefit of his customers in Winnipeg. The building of the Canadian Pacific Railway through the western part of the East Reserve in 1879 did not affect the life of the Steinbach settlers very much, because it was so far away, but the station of Niverville for a time probably threatened to become a trading centre of the East Reserve.

By the year 1880 the village of Steinbach had become prosperous. Most of the settlers had large families by this time, and a number of other people, laborers and others lived on some of the lots across the street from the original settlers. Steinbach village had become a little more than just 18 successful farmers. A fine new two-roomed school with teacher's quarters was built that year in the middle of the village. It was quite an imposing building, 24'x60', with its broken gables and full length toward the street. Steinbach was registered that year with the Department of Education as School District No. 65, and received 65 cents per teaching day grant. The curriculum, however remained pretty much the same. Instruction was all in German and the church had full control of the teaching programme. Up to this stage the story of the village of Steinbach is also the story of the Kleine Gemeinde of Steinbach. Then came the change.

Elder Peter Toews, bishop of the Kleine Gemeinde since 1869, had come to Manitoba in 1875 and resided in the village of Gruenfeld. He was a spiritual and progressive-minded leader. He did not like the formality and strict adherence to keep all outside influence away from the church.

He felt that many of the Kleine Gemeinde members needed a spiritual revival which would give them true happiness and a more fruitful life. There were too many who thought that a true believer must only fear the wrath of God and live a constant life of penitence and spiritual misery, to be acceptable to God. Peter Toews had read about Johannes Holdeman in Russia already. When he contacted this evangelist by letter, Toews became even more impressed. He went to see Holdeman in Kansas and then invited him to come to Manitoba and preach the gospel in the Kleine Gemeinde churches. Johannes Holdeman came and brought an assistant minister, Mark Seiler, along in 1881. The meetings were successful with a spiritual breakthrough in all the villages. A wonderful revival swept through the Kleine Gemeinde. Never had this happened before in such a wonderful way. Even the Elder and several ministers and deacons were going along with this great spiritual awakening. What a wonderful future could this have brought the Kleine Gemeinde. However, it was, apparently not to be that way. Holdeman did not mean it to be just a revival. To him this was just a repetition of his work in the United States, where he had established a new church. In a new church things of doctrine and church practice could be arranged entirely to his liking without any internal struggle or opposition. This was North America, where there was complete freedom of religion, and not Russia, where the government might even frown on church divisions. On this continent of freedom a leader could go all the way and establish his own church to his own liking. It was quite easy for the man, who had brought salvation, to convince the converts that they should leave their old church so full of faults, and be organized into a new fellowship of true believers. The result was that in every village of the Kleine Gemeinde, including Steinbach, a group from one third to one half of the membership left the Kleine Gemeinde, and followed their beloved elder into the new church called, The Church of God in Christ. The religious unity of Steinbach was at an end, but the new church was allowed to have its services on alternating Sundays in the school building until many years later when both churches put up their own buildings much at the same time. There was much heartache and bitterness in this division. Families were separated and close relatives and friends estranged to each other. For a good many years it was unthinkable, even at funerals to come to each other's meetings. It was very unfortunate for future progress of the Kleine Gemeinde, to say the least because of the nature of this division. We can safely assume that it was the most progressive-minded and spiritual-minded group which left those who needed guidance most, at least in a good many cases. It left a very conservative branch of the Mennonite Church at first spiritually bewildered and then getting firmly resolved to isolate themselves more than ever. It would take the Kleine Gemeinde considerable time to recover from this blow. Since the church as a whole was almost bereft of ministers and deacons, the first step would be to re-organize the church. Of course, Steinbach village had not lost any ministers, because they did not have any to lose since 1875. After considerable brotherhood deliberations they decided to ask the elder

Abraham Friesen, Jansen, Nebraska, to come and help them. Since the division in the 1880's at Borsenko, Russia, the Peter Toews group had had very little contact with the Abraham Friesen group, which had gone to Nebraska, 1874. Elder Friesen came and the spiritual connection was thereby re-established. A number of deacons and ministers were elected in different villages under the leadership of elder A. Friesen during the years 1882-83. Then an elder was elected in January, 1883, in the person of Jacob M. Kroecker, Morris area. He served as a bishop of the whole church until Abram Dueck, Gruenfeld, was elected for the East Reserve in 1895. Steinbach village remained without a member in the ministry until 1893, when Peter R. Dueck was elected a deacon. For about a decade and a half after the great division, times were rather uneventful for the church in Steinbach. When the teacher, Gerhard E. Kornelsen started a Sunday School class in the school building in the early eighties, it was briefly debated and decisively rejected. The Kleine Gemeinde was not ready for new-fangled ideas like that. The father of the writer, Johann R. Reimer, is supposed to have given Kornelsen the fatherly advice (after it all was over) why not rather take your Sunday rest instead of additional toil with the youngsters.

Along industrial lines, however, Steinbach made more progress. Klaas W. Reimer, a son of Klaas R. Reimer, took a cheese-making course in Winnipeg and then built the first cheese factory in 1889. Abram S. Friesen did good business with his saw-mill so he started a second business together with his son, Klass R. Friesen. This was the beginning of Friesen's Machine Shop in 1892. When the flour mill burnt down in 1892, a modern roller mill of 75 barrel capacity was built. The shareholders were: Klaas R. Reimer, Peter K. Bakman, Abram W. Reimer, Peter T. Barkman and Johann I. Friesen. Another son of K. R. Reimer, Henry W. Reimer started a second store across the street from his father's store, but he sold hardware, shoes and some other lines. This was in 1889. Peter T. Barkman started an implement business in 1896. A post office had been opened by A. S. Friesen as postmaster in 1884 already. He served in this capacity up to 1908. All this business progress was made in this Kleine Gemeinde village in spite of the fact that a railway, the Canadian Northern, had not been built through Steinbach, because the village fathers did not want it in 1890. They did not want all this outside influence, which a railway in their midst would introduce. At the beginning the nearest station, eight miles away, was even called Steinbach Station. Later it was changed to Giroux. Around 1890 the population of Steinbach had increased to 256. This was a growth of over 300% in about 15 years. Steinbach was slowly becoming a town, although it had not yet lost its characteristics of a Kleine Gemeinde farmers' village.

The village school was under the firm control of the ministry of the Kleine Gemeinde. The village fathers were obligated to engage a good teacher, who lived an exemplary life and who was qualified to teach reading, writing, arithmetic, Bible reading, catechism and hymn singing. The ministers would visit the school occasionally and examine

the pupils' knowledge in the religious subjects particularly. At the end of the term in spring the teacher had a public programme for the parents to see the children in action with their teacher. This was called an examination (Pruefung). The teacher was supposed to attend all the teachers' conventions of the whole community to learn and improve himself. Mennonite school inspectors engaged by the Provincial Government for the Mennonite schools gave the Steinbach teachers particularly good reports. The first inspector, Jacob Friesen, reported to the Department of Education in 1882, as follows: I found 22 pupils present; and the school was well conducted. The teacher is talented and the pupils have made good progress in their studies of reading, writing, arithmetic and geography along with the instruction in religion. Four years later, in 1886, the school inspector Wilhelm Friesen reports about the Kleine Gemeinde schools as follows: "It is with pleasure that I say there are several of the teachers employed who try hard to fill their position honestly, and indeed they have succeeded considerably. This principle applies to the teachers in the Eastern Reserve, . . . "When H.H. Ewert was appointed school inspector for the Mennonite schools, he gave short courses in Steinbach, among other places which were usually taken by our Kleine Gemeinde teachers. In November, 1891, the Steinbach teacher, G.E. Kornelsen, came to Niverville, where H.H. Ewert gave him and others a hard examination to write in the railway station. On another occasion G. E. Kornelsen drove to Gretna with horse and buggy to learn some more about the English language and even about some other subjects like physiology. The teachers' conferences were held four times in each year and always included a model lesson usually taught by the teacher host. G.E. Kornelsen also writes about a general teachers' conference in the village of Chortitz, March 10, 1879, which was attended by 36 teachers, presumably all the teachers of the East Reserve. Here the German consul, Wm. Hespeler and two Mennonite teachers, Abram Isaac and Jakob Friesen examined them. The elders Gerhard Wiebe of the Berghthaler Church and Peter Toews of the Kleine Gemeinde, were also present.

The doctrine and church practices of the Kleine Gemeinde had remained practically the same, without any appreciable change for three quarters of a century. Houses, furniture and clothes were to be very plain, and without any attempt at beauty. New inventions like the telephone, top buggies, bicycles and curtains before the windows were strictly forbidden. It was felt that all new things which would change our way of living would only serve to break down the old and approved way of life and tend to make us worldly. Better machines and tools for farming were, of course, to a certain extent, exempted. Musical instruments, higher education, entertainment, sport, part singing, and other songs than the approved church hymns as well as card playing and smoking was regarded as equally harmful and forbidden. Disobedience in the Kleine Gemeinde, after due deliberations of the brotherhood and counselling by the ministry was finally punished with excommunication and strict shunning. Missions were frowned on, no oral prayer was allowed at

the service and the ministers invariably only read their sermons at the services. For many years no sermon had been preached at funerals and now only an ordinary sermon was read at such occasions.

It was not surprising that there were murmurings against some of these restrictions, although there was no outspoken opposition at that time yet. However, when two ministers of the Bruderthaler Church, now E.M.B., came from the United States and held evening services in the school of Steinbach, four families decided to break away and form a new church, in the year 1897. These ministers were Henry C. Fast, Minnesota and Cornelius Wall, Nebraska. The new church was going to become very influential in the affairs of Steinbach and the further development of the Kleine Gemeinde in this village. They had their meetings in private homes for a while but organized the first Sunday School in the history of Steinbach. June 29, 1898, they had their first baptismal service one mile south of the village in running water, where two young men were baptized by the elder Aaron Wall, Mountain Lake, Minnesota. A few years later their church membership was increased by some immigrants from the States. The group called on Abram F. Friesen to become their minister or pastor, and they remodeled an old residence on the corner of Mill Street and Friesen Avenue for a church. After 1908 quite a number of families and young people left the Kleine Gemeinde and joined this group. The writer remembers that he attended their Sunday School sometimes as a young boy in that little church. When they built an attractive new church in the centre of Steinbach in 1912, an ever increasing number of young people left the Kleine Gemeinde to join them. The frequent revival campaigns with good outside speakers, their lively singing, church choir, and more free ways in general was a constant attraction for the young people. Thus the influence of the Kleine Gemeinde constantly decreased in their own village and that of the E.M.B. increased, until the old conservative church was willing to learn and adopt some of the new things.

But we now have to go back again to the turn of the century for the development of the Kleine Gemeinde. July 1, 1889, a ministerial conference took place in the village of Blumenort, where six principles of the Kleine Gemeinde doctrine and church practice were discussed and agreed upon. Two years later, 1901, they meet again to discuss the same points and then record them. The whole body of the Kleine Gemeinde ministry was there and agreed unanimously to the document. There were three elders, including the one from Jansen, Nebraska, nine ministers, and four deacons, who all signed the document. They agreed that:

(1) No member can accept any government position or take any part in a government election.

(2) No member shall attend any non-Kleine Gemeinde church service, unless such a minister was acknowledged and attended by one of our own ministers.



(3) no member shall attend a wedding of unchristian marriages.

(4) Sunday Schools and singing practice are more harmful than useful, if they use new songs and part-singing, because they lead away from the simplicity or singleness in Christ. The children shall be kept away from attending such Sunday Schools, because Sunday School lessons are being used which do not agree with our church doctrine.

(5) no member shall have his picture taken or cause a picture to be taken, or send to each other any such pictures, or have them hanging on walls. In the first place, this would serve only to honour mortal worldly men. Secondly, they lead to idolatry. Thirdly, they lead to fornication and unchristian marriages.

(6) Funeral sermons and all innovations at funerals except ordinary sermons are unscriptural. Also singing, praying, and preaching at the tomb is not scriptural.

All of these resolutions are strongly reinforced with many references from the Bible, the Martyr's Mirror and Peter Peters' book.

In the year 1900, Peter R. Dueck, who had been deacon since 1893, was elected to the ministry and only one year later he was called by a majority of votes in the East Reserve Kleine Gemeinde to become their elder. For 25 years Steinbach village had no minister in their midst. Possibly this was a neglect which helped to cause so many to break away from the Kleine Gemeinde later. At the 1901 elder election only 98 votes were cast by the whole East Reserve, which indicates only a slow growth in membership from 1895 when 86 votes were cast in the election of Abram Dueck of Gruenfeld.

The village of Steinbach kept on growing, mainly because of more and more business establishments and home industry. In the year 1908. The farmers in the village felt that the old village habitat had pretty well broken down. Strip farming was unsatisfactory and moving on their old homestead close to all their farmland looked attractive. So the old village association was broken up and one by one the pioneers left their toft or lot, and moved to the old homestead. Some of the buildings were moved to their farm and some of them were dismantled. Johann R. Reimer, who lived in the centre of the village, was the last one of the pioneers to leave, in 1916. The buildings were all taken off and the lot was sold to some business people. Today those six acres of land would be worth a fortune.

Another big change came in 1911 with the establishment of the public school. When the second village school was built in 1880, Dietrich Friesen was engaged as teacher and stayed up to 1884. Jakob G. Barkman then became the teacher and served up to 1888. At this time Gerhard E. Kornelsen came back to where he had taught for several years in the late seventies as a young man. Now he stayed up to the year 1911. In 1897 a second teacher was engaged and Dietrich Friesen served again up to 1901, now as a primary teacher. Heinrich Rempel Sr. served one

year up to 1902 and then G.G.Kornelsen served up to 1913. When the Provincial Government passed a law in 1906 that all public schools had to fly the Union Jack to qualify for their grant, the village fathers of the Kleine Gemeinde feared militarization of their village school, although they were still permitted to have all the instruction in German and teach as much religion, as they liked, they pulled their school out and away from this government control and did not accept the grant from 1908 to 1911. That latter year a majority of Steinbach ratepayers voted for a public school with English as the language of instruction. However, this was too big a change for the Kleine Gemeinde at that time.

A majority of the Kleine Gemeinde members of Steinbach under the leadership of the elder Peter R. Dueck and the merchant layman Jacob W. Reimer decided to continue a private church school for their children in the village. It was a courageous undertaking, because it meant that financially the private school would be an additional burden to the taxes that had to be paid for the support of the public school. The old residence of Franz Kroekers near the southeastern end of the village was remodeled for a class room and Gerhard E. Kornelsen was engaged again to teach in the German language as had been customary up to that time. However, this caused some more disunity in the Kleine Gemeinde, because several families sent their children to the Public School for instruction. Although the school term of the Church School was only eight months, the pupils made good progress and the school inspector was quite satisfied. At the same time the instruction in German was of a high standard and religious instruction was very satisfactory too. In the year 1914 a new two-roomed school was built almost in the centre of the village and the school was carried on successfully up to 1919, with an enrolment of around 70. When Jacob W. Reimer died in 1918 and the elder Peter R. Dueck passed away in January, 1919, the school had run its course and was closed in May that year.

With the great change of the old village school being turned into a Public School in 1911, all three Mennonite congregations felt that the time had come for each to build a church in the village; The Church of God in Christ built a small church at the northwest end of Steinbach the Bruderthaler group built a moderately-sized church in the centre of the village but also west of Main Street, which was, at that time, probably the best site available. They both built in 1912. The Kleine Gemeinde Church was built at the south end of the village, almost out of town, although it was located on the west side of Main Street. It was the largest church building of the East Reserve in 1911 and a number of years later, built a large lot with plenty of room for buggies. The building had the traditional design: long, narrow and low without a basement, except a small one for the heating plant. Dimensions were 36 feet by 72 feet, with a narrow platform across each end of the building and a door near each corner. At one end the older men entered the church through one door and the younger men and boys the other. At the other end of the building the same procedure

was followed by the women. Inside the church a long narrow platform for one row of seats was built on the western side wall, extending nearly the whole length of the main auditorium. At the centre of the platform a plain but varnished pulpit was attached just high enough and with a somewhat steep slant towards the speaker, to allow the minister to read from his manuscript with ease. The elder occupied the plain chair behind the pulpit and the ministers sat on a plain bench to his right in the order of length of service, down the line, and then the deacons in the same order. In later years some of them began to break this order. To the left of the elder sat the song leaders in the order of service again. This order of the years of service would generally with some exceptions be the order of age as well. The congregation divided itself quite neatly into two parts, with the men sitting on the left side of the speaker and the women on the right side. The older people would almost invariably sit on the front benches and the youngest people in the back seats. This was, of course, not very conducive for good discipline in the back benches. The two hour service from 10:00 A.M. to 12:00 noon was not equally appreciated. In later years the service started only at 10:30 and lasted around 90 minutes, although two ministers now spoke instead of only one in the earlier years. The service was opened with two fairly lengthy hymns out of the old large German Hymnary and then the whole ministry would slowly file in from the ministerial assembly room (Ohmsstuehchen). About half way to the pulpit the elder stopped and solemnly intoned the greeting: May the peace of the Lord be with you all. (Der Friede des Herrn sei mit euch allen.) and then proceeded to his seat, followed by the whole ministry. After the death of elder Peter R. Dueck this greeting was eventually dropped. In springtime the candidates for baptism were given some spiritual instruction consisting mostly of admonishment in the ministerial room before the service. At this time the services still alternated between Blumenort and Steinbach. The Sunday of church service was called "Groszsonntag" and the other one was called "Kleinsonntag". For the great Sunday much food had to be prepared for the many guests that were expected for Sunday dinner. The children, who did not attend the service as a rule and often stayed home on the small Sundays, had their best clothing for the great Sundays and some lesser dress clothes for the small Sundays.

World War I (1914-18) brought so many changes to the Kleine Gemeinde, that we can regard it as marking the end of an era in which we had practically no changes in the practices and customs of the church. A war is always a time of upheaval and emergencies. Since it was a war against Germany, it was quite natural that an anti-German sentiment developed among the English-speaking people, which was finally directed somewhat towards the German-speaking Mennonites. German papers were suppressed and there was considerable feeling against the exemption of the Mennonite youth from military service. However, the Canadian Government was sympathetic towards the Mennonites and kept its promise of exemption. The elder, P.R. Dueck, was tireless in his efforts to advise the young men to stay at home on the farm, and

not to mix too freely with other young people in the city or even at entertainments, and also representing the church quite ably in his contacts with government officials. Towards the end of the war there was talk that youth of military age, who did not belong to the church might be called up, so a good many of them did some heart searching and decided to join the church anyway, even if it was not very attractive to them. This was particularly true in Steinbach. No doubt, this helped to make the membership of the Kleine Gemeinde less selective and more open for changes. Where up to that time the more progressive-minded people often left the church, the membership gradually became more progressive-minded now. Another big change came when the Manitoba Government passed a new School Act in 1916, which introduced the one-language Public School and compulsory attendance from 7 to 14 years to such schools. Because of this Act even the Steinbach private school, which had done good work, was closed in May, 1919. It meant that from now on the state would control the education of our children, and what our Kleine Gemeinde people had regarded as a holy right was now taken out of their hands. It would take many years before they would be able to adjust themselves to this change and make the best of it.

In the year 1916 Peter B. Kroeker, a farmer in Clearspring, was elected to the ministry and Henry R. Reimer, his neighbour was elected a deacon. Kroeker served his church faithfully up to his death a few years ago, and lived long enough to see many changes in the Kleine Gemeinde, but he never made a very great impact on the life and development of the Steinbach church. Reimer was elected a minister two years later and had been a school teacher for a good many years. He would certainly have influenced the Steinbach congregation considerably, had he stayed near Steinbach, but he moved away to the new settlement at Prairie Rose, near Lorette, in 1919. He had a very wholesome and progressive influence over the whole Kleine Gemeinde during the years of his long service. Klaas R. Friesen was elected a minister in 1918, less than a year before the elder P.R. Dueck died. Friesen lived in town and was a business man. Although it was not easy for him to write his sermons and take time off for his ministerial duties, he nevertheless influenced some wholesome changes in the Steinbach Church and was particularly appreciated in his visitations. Isaac W. Reimer was elected a deacon at the same time in 1918. He was a very active man and made quite an impact on the Steinbach Church until he moved away to Prairie Rose. Later he came back to Steinbach and now lives in retirement at the Resthaven home, over 80 years of age. Friesen died in 1942. When I.W. Reimer moved away, Peter K. Dueck was elected and served some years until he moved away to Blumenort Church district. He has become an invalid and lives again in Steinbach. Mrs. Dueck has become a successful chiropractor, besides taking care of her husband.

When the first telephone line was built to Steinbach in 1905, there was great excitement about this wonderful system of long distance communication with the outer world. The church opposed it strenuously for a while, because it feared this new connection with the world, but

its great convenience and usefulness was quickly recognized and soon the opposition died down. It was much more serious, and there was going to be a much bigger struggle, when the automobile was introduced into Steinbach. Jacob R. Friesen, a member of the Kleine Gemeinde, introduced the horseless buggy to Steinbach in 1910. It took ten years before cars were finally allowed to be used. During this decade many a member got into trouble with the brotherhood and in some cases even left the church, because of the purchase of one of those simple little horseless buggies. If we compare them with the streamlined powerful luxurious models driven now, half a century later, even by members of the ministry in the Kleine Gemeinde, we are amazed how much a church can change in fifty years and yet proclaim the same gospel. Seventy-five years before Friesen introduced that controversial vehicle, we have an interesting episode happen in South Russia. Friesen's own greatgrandfather, Klaas Reimer, who founded the Kleine Gemeinde in 1812, writes in his autobiography about his son, who may have been Friesen's grandfather, building a horseless vehicle. There were no gas motors to put into it, but Klaas Reimer's son built it to be driven by hand, apparently turning a lever. When this hand-driven wagon angered some of the people, possibly because it scared the horses on the road, it was put aside for good, and Reimer explained the whole affair to the brotherhood in all humility. That settled it in 1835.

Ever since the Bruderthaler Church had introduced a Sunday School around 1897, the idea became more controversial among the members of the Kleine Gemeinde in town. When their church school was closed in 1919, the need for more religious instruction of the children became even more apparent. A number of families even sent their children to the E.M.B. Sunday School, as it came to be called. Finally, as the pressure for a Sunday School in the Steinbach Church built up, and the leadership of the Klene Gemeinde became sympathetic, it was decided at a brotherhood meeting in the Blumenort Church, in the fall of 1925 that the Steinbach congregation was allowed to establish a Sunday School. This was at a time when the Kleefeld minister, Henry R. Dueck, temporarily had the leadership of the Kleine Gemeinde of the East Reserve, in his hands. Elder Jacob R. Dueck had died and no new elder had been elected yet.

Close to New Year of 1926 the brethren of the Steinbach Church district were called together by the minister Klaas R. Friesen to discuss the establishment of a Sunday School. It was decided to start the school about the middle of January, 1926. The meeting also elected the old village teacher, Gerhard E. Kornelsen, as its first superintendent. There were about half a dozen classes and the writer, who taught in a Public School in Prairie Rose at that time was also asked to teach a class of youths. Everything was carried on in the German language and even the catechism was learnt by the children. In the summer of 1927 the writer moved from Prairie Rose to Steinbach and then was promptly elected as Sunday School superintendent to replace G.E. Kornelsen. However, in the reorganization that took place Kornelsen was elected as Secretary.



Treasurer and faithfully served in this capacity up to his death in 1933. For a number of years the Steinbach Sunday School had a hard struggle. There was always the E.M.B. Sunday School competition to meet. They used modern methods and Sunday School material for the children and in addition to that they were a highly attractive and co-operative church for the young people. The Kleine Gemeinde therefore continued to lose many young people through all those years, especially since some of the progressive ideas started in Sunday School were not continued by the church. The church lagged behind and continued to be somewhat unattractive to the young people. To make it worse, the methods of the Sunday School were under almost constant criticism when it branched out into young people's work like: Christian Endeavor, Choir-singing and Bible-study. All was introduced by the superintendent with the approval and co-operation of the Steinbach brotherhood, although it lacked sometimes the approval of the Kleine Gemeinde brotherhood as a whole under the leadership of elder Peter P. Reimer, who had been elected in 1926 by the whole East Reserve. In time, however, these things became accepted in the other congregations as well and a new spirit of understanding and co-operation developed, which finally enabled the Kleine Gemeinde to become the Evangelical Mennonite Conference of to-day.

In the year 1931 the seating arrangement in the church was changed and reorganized by putting the platform and pulpit to the far end and beginning to put in better benches. In December, 1937, Peter D. Friesen, was elected to the ministry, which gave the congregation in Steinbach a minister, who understood the problems of a town church better and therefore was a real help in the further development of the church in Steinbach.

The ministry of the whole Kleine Gemeinde met in a Conference at Meade, Kansas to discuss religious problems and practice, October 23-28, 1937. Three elders, 16 ministers and 3 deacons were taking a new look at a changing church. Thirty-six years ago in 1901, three elders, nine ministers and four deacons had made 6 firm decisions about doctrine and church practice. This time, after more than a generation, very few firm decisions were made. All the nineteen of them were of a new generation. They still preferred mostly the old practices but at the same time they had already become familiar with some changes, and consequently adopted a more compromising and recommending tone in the resolutions, which they adopted. In some cases they could not reach a unanimous decision and had to be satisfied with a majority decision. The resolutions passed and briefly summarized were:

(1) No member has the right to leave the church for the purpose of avoiding church discipline.

(2) Although music is not forbidden in the Bible, it is believed to be more pleasing to God not to use musical instruments, including gramophones and radios.

(3) Singing-practice might be acceptable but only the hymn mel-

odies from the old Mennonite Hymnary should be practiced and sung in unison.

(4) Higher education was dangerous. However, since we required public school teachers with high school education, all young men who wanted to become teachers, should be permitted to attend high school, but they should first apply to the church, and all those in whom the church would have the necessary confidence would then be introduced by the church to the School Board or the principal of that school. In this introduction the peculiarities of the Kleine Gemeinde were to be emphasized. This was to apply to the attendance of a Bible School as well.

(5) In regards to evangelization it was decided that our scattered groups and individual families even from other denominations should be visited, if they were otherwise neglected by other churches.

(6) It is decided to act very cautiously and examine every case separately, where people from other churches applying for membership, claim not to have been converted at the time of baptism or having been baptized by an unconverted elder.

(7) Members who have confessed secret sins which have nothing to do with the public need not be openly proclaimed to the brotherhood.

(8) In regards to entertainments it is all right for children to play ball, e.g. but that believers should not take part in such games.

(9) After three unsuccessful admonitions an erring member should be excommunicated.

(10) In regards to photography it is stated that one should not take delight in one's self and that the exhibition of such photographs on pieces of furniture or on the walls should be looked at as unbecoming.

(11) In regards to life insurance they definitely opposed it, but that they recommended to establish a protective church society, which would give mutual protection in case of accidents and deaths within the church.

(12) All in favour of a uniform headcovering for the sisters in the church.

(13) Great caution is to be practiced in regards to inviting ministers from other denominations to preach in our churches.

(14) There was no answer to the question what to do when a brother feels a call from God to the ministry and the brotherhood has not called him.

(15) The words "only" (einzige) and "visible" (sichtbar) should be struck out from Article 6 in the doctrinal statement (Glaubensartikel).

(16) When circumstances warrant it, even ministers should have the right to baptize candidates.

(17) Mixed bathing of males and females is regarded as indecent.

(18) Premeditated avoidance of attending communion for a length of time should after considerable patience and examination, be punished with excommunication.

(19) Frivolous behaviour at brotherhood assembly should be met with an admonition based on references which refer to vain conversation and jesting.

(20) In regards to attending communion it was to be emphasized that everyone should self-examine himself whether he was worthy to attend or not.

(21) About the question whether excommunicated members should be allowed to attend church service, the resolution states that there are differences of opinion about this, and that they want no split because of these differences.

(22) Because of the growing attendance at the weddings in private dwellings, it is recommended that a brother or preferably a minister be invited to preside over the festivities in a more solemn way.

(23) When the circumstances warrant it, a deacon should also preach.

Altogether the decade of the thirties brought a number of important developments for the Steinbach Church. To further inter-church communications through the printed page a church paper, *Der Familienfreund*, was started in 1935, with the ministers David P. Reimer as the first editor and H. R. Reimer, Lorette, the assistant editor. This paper was published in German and for some years came into all the Kleine Gemeinde homes once a month. Then it came out twice a month and finally every two weeks. Beginning in 1951 it was printed partly in English with the minister Abe P. Unger, Lorette as editor of the English part. The Steinbach congregation just like the others sent in its short church news and reports as well as the births of all children on a quarterly basis. Correspondence and articles by the membership of the whole church have always been encouraged by the paper.

Another important event was the founding of a Bible School Society in 1938, in Steinbach. It was an interdenominational organization for the Mennonite churches in the village to help support a Bible School. The Steinbach Church through the years became increasingly interested in this Bible School and the writer was elected as a member of the Board from the beginning and served as secretary-treasurer for about ten years. As the Superintendent of the Kleine Gemeinde Sunday School he was very much interested in better Bible-trained Sunday School teachers. In 1943 the young minister Ben D. Reimer from Prairie Rose was called as a teacher and a little later Archie Penner was called

from the same district. Recently the institution was taken over completely by the E.M.C., the E.M.B. in Manitoba and the Emmanuel Mission church in Steinbach, as a joint undertaking.

The same year, 1938, the writer's mother, Mrs. Aganetha Barkman Reimer passed away at the age of nearly 75 years. She had been of great service to the whole community of Steinbach and the Kleine Gemeinde particularly in the pioneer years. Since the village of Steinbach had no doctor and no nurse or hospital in those days, the ministry of the Kleine Gemeinde decided that several young women of the church should take a short course from a famous midwife in Minnesota and then serve the people of Steinbach and other parts as midwife. Mrs. Aganetha Reimer, a young mother with more than half a dozen of her own children was interested and her husband also consented. She took the course and in more than forty years of practice she handled about 700 confinement cases with great success, which she recorded all in a book. In difficult cases she would kneel down before the patient's bed and pray, which always helped, because the results proved it. When somebody died in the village she was regarded as the undertaker and took charge of perparing the dead body for the casket. This was free service by a busy mother, who always found time, day or night to serve in her mission for God and the Church.

We must also relate several very important events and developments of the 1940's. Since the membership of the different congregations of the Kleine Gemeinde had increased considerably since the World War, and the local problems increased with it, it became more and more impractical to treat the Kleine Gemeinde of the East Reserve as one congregation. Local church committees had for many years already looked after the church building in a village or community, although the ministry of the whole church was always regarded as the final authority even over church buildings. Steinbach Church district had been given permission to organize its own Sunday School in 1925 already. The local church districts seemed to be growing up to look more and more after their own local affairs. When P. D. Friesen was elected a minister, for the first time the minister was to be chosen from the Steinbach membership for the Steinbach Church in particular. But all brethren of the whole East Reserve still voted. When the next ministerial election took place in the Steinbach Church in January, 1944, it was decided that only the Steinbach brethren could vote. At this election Jacob P. Dueck and Peter J. B. Reimer were elected to the ministry and John B. Reimer was elected as deacon. A little later the writer resigned as superintendent of the Sunday School, after having served for seventeen years, to be more free to act in the capacity as a minister. By 1945 all four church districts in the East Reserve, Steinbach, Blumenort, Kleefeld and Prairie Rose had enough of their own ministers and deacons to become fully autonomous congregations. The elder, Peter P. Reimer, who had worked hard for this change, sent a document of autonomy to the oldest minister of each district. In this way that minister would have the authority of leader in his congregation until the

brotherhood would change it. The minister Peter B. Kroeker was thus appointed the leader of Steinbach until the brethren elected Peter D. Friesen as the leader or pastor in 1946.

In 1942 the church building was completely remodelled. A basement was put under the whole building, and a modern heating plant, the ceiling was raised and a balcony put in. The platform in front was raised and enlarged and an entrance was added to the front end. Even a public address system was put in for the first time. A dedication service was held September 6, 1942.

Traditionally the Kleine Gemeinde did not believe in foreign missions.. No missionaries were sent out and no support was given to any, although there were some individual members who would give some support to the idea in private and probably even sent the occasional contribution to the odd missions effort. The Sunday School of the Steinbach Church, however, began to instill the idea of mission in its pupils in the early thirties already by setting one Sunday offering per month aside just for foreign missions and then sending the money to the foreign mission treasury of the General Conference and others. The first missionary to come and visit the Sunday School was Henry Voth from an Indian mission field of the United States in 1937. Later more visiting missionaries came and usually were invited to speak to the Sunday School. An elderly E.M.B. missionary, Gerhard Thiessen from China was given some financial support and invited to speak at some Kleine Gemeinde churches in the forties. More and more members of the church began to favor the mission idea and worked for it. Still the Kleine Gemeinde as a whole was not ready yet to send out missionaries and systematically support them. Finally a number of brethren from Steinbach Church and some of the other Kleine Gemeinde congregations under the leadership of the minister and Bible School principal, Ben D. Reimer, organized the Western Gospel Mission. The ministry of the Kleine Gemeinde sanctioned this move within the church. The W.G.M. also accepted members from other Mennonite churches into its society. In the year 1947 the first mission couple, John K. Reimers were sent to work among the Ukrainians at Arabella, Saskatchewan. Then the Peter Martens were sent out and many more couples followed. The main work consisted of teaching a Bible lesson once a week or so in Public Schools, where there was no religious teaching at all. In time chapels were built in most places for Sunday School work and services. In 1961 the greater part of the W.G.M. field was taken over by the whole church. The Steinbach Church has 17 missionaries out in many different parts of the world.

Since the Second World War the Kleine Gemeinde has supported the work of the Mennonite Central Committee very faithfully. The deacon George S. Fast has even become the President of the Canadian Mennonite Relief Committee, which is a subsidiary of the M.C.C. The writer and his wife went out to Mexico for a year in 1948 to direct the educational



and welfare work of the M.C.C. Naomi Reimer went to Germany and others followed in later years.

An important venture of the whole church in 1946 was the purchase of the Invalid's Home from Abram Vogt in Steinbach. Although the whole Kleine Gemeinde was involved in this, the Steinbach Church felt the responsibility of its part in this particularly. The first administrator of the Home was the deacon John B. Reimer, who moved from his farm into town to put full time into this position. Elizabeth Reimer from Kleefeld was the first matron. Thirteen years later a much larger and modern "Resthaven" was built to replace the old building.

To assist the elderly deacon, John B. Reimer, Peter L. Penner was elected and ordained as a deacon in 1945. When the writer, P.J.B. Reimer, returned with his wife from Mexico in 1949 in fall, he moved to Rosenort, to serve as a teacher in the Greenbank School and also as an assistant pastor in the Rosenort Kleine Gemeinde Church.

Another very important event for the whole Kleine Gemeinde was the migration of about 15% of this membership to Mexico in 1948-49. The Steinbach Church also lost a number of families.

The outstanding event of the 1950's was the change of name from Kleine Gemeinde to Evangelical Mennonite Church in 1952. When the church was incorporated in 1960, the word Church was changed to Conference. The old name had been felt to be very inadequate for some time. The Steinbach Church adopted the name, First Mennonite Church of Steinbach in 1942 already. However, this was dropped ten years later with the new name of the whole church or conference. In February, 1953, Archie Penner, was ordained into the ministry for the Steinbach Church. Ben D. Reimer, the principal of the Steinbach Bible Institute had been elected a minister for the Prairie Rose Church in 1941, in 1952 he was officially taken into the Steinbach Church as a minister.

When Peter J. B. Reimer resigned the Sunday School superintendency in the summer of 1944, after having served in that capacity for seventeen years, the church elected John K. Reimer to lead the Sunday School. Under his leadership the language of instruction was changed from German to English in most of the classes. When John K. Reimer went into mission work about three years later, David K. Schellenberg served a brief period. He was followed by Ben P. Toews, who served several years until he passed away. The next superintendent was the Public School teacher, John Peters, who served a number of years to make a great contribution to the E.M.C. in Steinbach. Under his leadership a large addition was built to the church on the south end for Sunday School room. The enrollment in 1944 had been a little over 200. Now it climbed to around 400. When the congregation moved into their large, beautiful church in the spring of 1959, the enrollment climbed to around 500, the largest Sunday School in the Town of Steinbach. Unfortunately, the old church with all its additions and remod-

elling burnt down in 1960. That was a great loss. By this time the Sunday School was completely departmentalized with an assembly room for each department. There were about a hundred Sunday School teachers and workers. A little later a new Sunday School building was erected near the new church. When John Peters left Steinbach in 1957 to do mission work in Germany, Cornie P. Loewen, served a year as superintendent. The last one elected was Harry Neufeld. This means that in the last eighteen years at least six superintendents served in this Sunday School.

The minister, Archie Penner, was elected and installed as Pastor of the Steinbach Church in 1957. P. D. Friesen had served the church in this capacity for eleven years. In 1961 Archie Penner resigned from his pastorate to study in the United States and the minister Jacob P. Dueck was elected as leader and is serving at the present time. In 1959 Corny Plett was elected a minister and C. U. Klassen was elected a deacon. Corny Plett serves as pastor at Burns Lake at the present time. Later Peter B. Reimer was also elected a deacon.

Very much work was done in the fifties in writing a constitution for our conference and then revising it for incorporation of the conference and translating all this. Our catechism was also translated along with our Articles of Faith.

In the year 1961 the E.M.C. took over the Steinbach Bible Institute with the help of the E.M.B. and the Emmanuel Church of Steinbach. This is another very important step because it marks the beginning of working together with other Mennonite churches in an important project. The project of the Mennonite Sanitarium is another co-operative effort with others, in this case, of course, it is a common project with nearly all the Mennonite churches of Manitoba. The writer represented our E.M.C. in this for several years. Now it is Ben L. Kroeker and Gerh. S. Fast.

To complete the story of the Steinbach Church we must briefly make a survey of the singing ministry. The pioneer song leader was Abram S. Friesen. Some years later John R. Dueck served the church this way until he died in 1904. Later Peter R. Toews served many years. Then we have men like Isaac W. Reimer, Peter D. Friesen and Jacob P. Dueck who served until they were called to the ministry. Briefly the brethren John K. Reimer, P. W. Schellenberg, Ben P. Toews, and D. K. Schellenberg served in this capacity. At the present time the brethren Peter D. Kroeker, Abram D. Reimer and Art D. Reimer serve as song leaders.

Peter J. B. Reimer organized the first church choir in 1928 in the Steinbach Church and remained its director for a number of years, when he handed over this work to P. D. Friesen. In later years Harry Neufeld led this work for a number of years and at the present Henry Hiebert directs the church choir as a musically trained man.

The Steinbach Church is now the largest congregation in the E.M.C.

with over 500 members. Its growth in membership is due to some extent to the increasing movement of people from the rural parts to the town. However, its emphasis on Sunday School work, and the mission outreach has done great things for this town church since its beginning 88 years ago.

P. J. B. Reimer

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### **Jakob Barkmann (1824-1875)**

My grandfather, Jakob Barkmann was born January 30, 1824, in the little Mennonite village of Rueckerlau-Molotschna, South Russia. He was the second son of his parents, Martin and Katharina J. Barkmann. He had five brothers, Martin, Johann, Cornelius, Julius and Peter; and three sisters, Katharina, Aganetha and Anna. All the nine grew up, got married and had families. His uncle Jakob Barkmann together with his father Martin had emigrated from Germany to South Russia as young bachelors in the year of 1818. This uncle of my grandfather came to Manitoba yet in the year 1874 with his son Peter K. Barkman and five grandchildren, one of whom was Peter T. Barkman, the father of our present K. R. Barkman in Steinbach. ..

My grandfather apparently joined the Kleine Gemeinde as a young man and married Elizabeth Giesbrecht February 20, 1849. He was 25 years old at the time of his marriage. When his wife died nine years later she left her husband with four young children, Katarina Martin, Jakob and Johann. A few months later in 1858 grandfather married a widow, Mrs. Warkentin. He had six children with his second wife, three of whom grew up to have their own families. They were Cornelius, Aganetha, my mother and Maria, Mrs. John W. Reimer.

In the 1860's he moved to the new settlement of Bersenko, which the Kleine Gemeinde founded at that time. In 1873 just before the exodus to North America of the whole church, Jakob Barkmann was called to the ministry by the customary popular vote of the brethren of the church. This was apparently the last election to the ministry in the old country and was carried out in the village of Friedensfeld. The number of votes cast in his favor have apparently not been preserved but in a previous election of the same year Jakob Barkmann was only the runner-up candidate, he received 16 votes with the winning man, Peter Kroeker getting 23 votes.

Jakob Barkmann was the leader of a group of emigrants, which left Russia for Manitoba in the summer of 1874. The elder Peter Toews followed with the rest of the church in 1875. Barkmann arrived with his group September 15, that fall and disembarked a few miles southwest of present day Niverville on the eastern bank of the Red River. He wrote himself in a letter as follows: When we disembarked from the ship on September 15, we were fetched, some the same day, others the next day, by the dear brethren, and indeed with oxen; since horses are not

used here for firstly, they are very expensive and then secondly, they cannot work without grain, which is scarce and expensive. Each one was fetched by his closest relative and where possible given shelter. It started to rain, and the soil was so wet and soft already that we reached our brothers and sisters only after many hardships, and some had to stay overnight on the road, others there at the river, suffering the rain and cold weather. We went with Abram Loewen's vehicle, Gruenfeld, driven by our son Martin Barkman. It took them all day to get to Gruenfeld, a distance of twelve miles, thoroughly soaked with the rain. Here they spent the night in a very crowded tent partly sitting and partly lying down with their wet clothes. After a day of rest because of the rain, they proceeded to the village of Blumenort, which had just been established, to their friends Peter Toews. From here they finally went to the new site about three miles away to establish the new village, Steinbach.

Shortly after their arrival, Jakob Barkmann preached a thanksgiving sermon on the text: Deuteronomy 27:6, 7. Thou shalt build the altar of the Lord thy God of whole stones; and thou shalt offer burnt offerings thereon unto the Lord thy God: And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God." The sermon was read before a full house of the congregation. Then he writes again himself that he preached three Sundays in the village three miles away which is to be called Blumenort and the fourth Sunday he walked to Gruenfeld, eight miles away to preach again but arrived a little late because of the death that morning of his nine year old daughter Anna. This was either in late November or early in December of 1874. About a month earlier a four year old daughter, Margaretha had already died. Do we fathom the moral and spiritual strength of this man? Perhaps bowed by this grief and life of hardship but unbroken he relentlessly pursues the duties as the spiritual leader of our hardy pioneers. What a man!

In addition of these family losses there was some considerable criticism about the choice of land and site for the village of Steinbach. A good many more would have followed David Klassen's choice to the better farmland west of the Red River at Rosenort and Rosenhof, had it not been for the scarcity of money to buy fuel and building supplies on that prairie. In the East Reserve there was plenty of this but little land ready for the plow.

The first winter was long and severe; at least so it seemed to the settlers, who were so short of adequate housing and supplies. Then came spring. New hopes filled the hearts of most of the pioneers and more or less small patches of land were seeded. Then came the great tragedy.

It was June 3, 1875 Jakob Barkmann and Jakob Friesen went to Winnipeg, about 38 miles from Steinbach, with some members of their families. Arriving at the ferry in St. Boniface, they found that the ferry would not take their teams across. There was a high wind and also high water. Because of this the landings would have to be brought up to

take teams across. Apparently the ferry people were not to accomodating, so the two men decided to ask a certain Mr. Lindolph to take them across on a boat. About 20 yards from the shore the high winds drove the boat on the ferry wire and the occupants seized the wire. The boat was then driven away from under them and the three men were left suspended on the wire. Mr. Lindolph was nearest the St. Boniface shore and so started to make his way along the wire, followed by the two other men. In the centre the wire was somewhat under the water but near the shore it rose to some height above the water. Mr. Lindolph dropped from the wire near the shore and managed in spite of heavy clothing to reach the shore. Barkmann and Friesen could not swim, so when they finally let go they sank beneath the waves. A son of Mr. McVicar heard the cries of the other people on the shore and set out with a boat but could not reach them before they sank for the last time.

The body of Jakob Barkmann was found after some searching with grappling irons. His eighteen year old son Jacob accompanied the lifeless body of his dear father home on the oxcart. When they came through the village of Blumenort, they stopped at the gate of the parents of Johann B. Toews, who came out to see the body. How grief-stricken Mrs. Barkmann was with her children, it is hard to imagine. Our mother, who was a twelve year old girl at the time, most vividly remembered the sad scene and often told us about it. The family had lost a loving father and husband; the community had lost a selfless leader; the church had lost a shepherd and pastor.

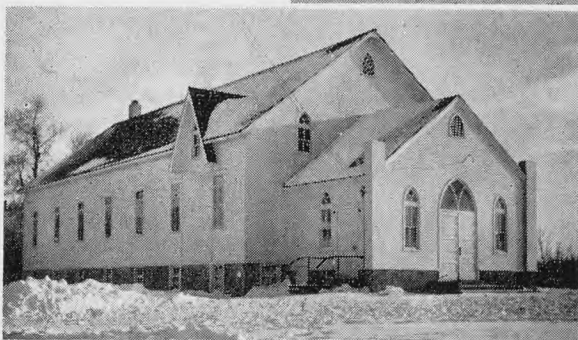
P. J. B. Reimer





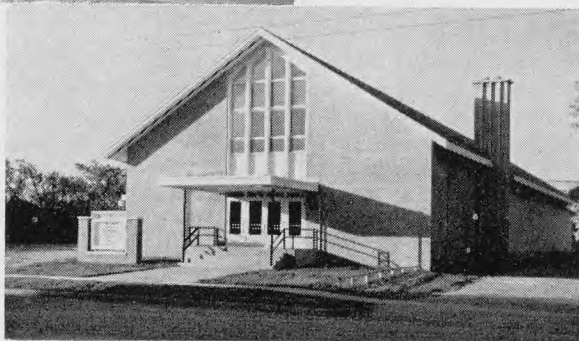
The village school of Steinbach built in 1880. It also served as the church up to 1911 and as a school up to 1913 when it was dismantled in 1951.

The first Kleine Gemeinde church building built in 1911 at the present site of the Steinbach E. M. C. Church. Size was 36'x 72' the largest church of the East Reserve.



The Steinbach Church remodelled in 1942 with a full basement and a new entrance. In the fifties a large Sunday School building was added on the north end. The whole building burned down in 1960.

The Steinbach Church. The basement was built in 1957. The building was erected and dedicated for worship in 1959. It is the largest church in the E.M.C. and seats up to 1000.

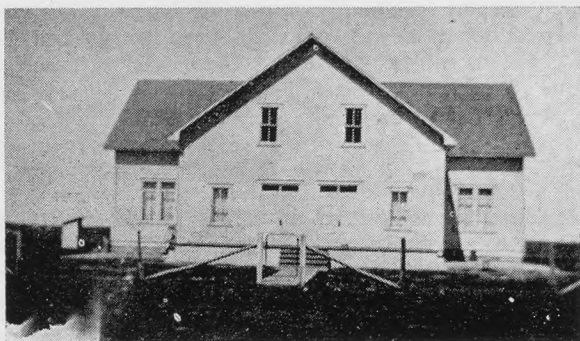


**The Blumenort School built in 1888. It also served as a church for 30 years up to 1918. Then it was moved to Prairie Rose to serve for both school and church.**



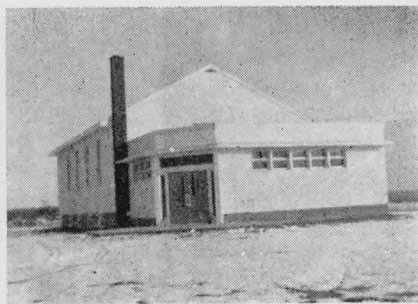
**The Blumenhof School which was built just before 1900. It served as a church as well up to 1918.**

**The first church building to serve the Blumenort-Blumenhof congregations. It was built in 1918 and dismantled in 1951.**





The Blumenort Church, 5 miles north of Stenibach. It was built in 1951.



The Ridgewood Church built in 1958.

### THE ORIGIN, DEVELOPEMENTS AND ACTIVITIES OF THE ROSENORT - ROSENHOF CHURCH (1873 - 1962)

The early Eighteen-seventies were troubled times for all Mennonite people living in Imperial Russia, because they had to choose between submitting to the universal military conscription laws, or leaving the country by a certain date.

Along with other Mennonite churches of Russia, the Kleine Gemeinde (now Evangelical Mennonite Conference) sent two delegates to far away North America who arrived in the spring of 1873, and travelled through a number of states of the U.S.A. and also visited the provinces of Ontario and Manitoba in Canada. After meeting both the U.S. and the Canadian government officials, the delegates Cornelius Toews and David Klassen decided in favour of settling in Manitoba. On their return to the Malotschna Colonies of Russia, the Kleine Gemeinde then under the leadership of Peter Toews and Bishop Abraham Friesen decided to migrate to North America without delay. The actual migration started in the spring of 1874 with Bishop Abraham Friesen and his group going to Nebraska, and Bishop Peter Toews with his group going to Manitoba, because they preferred the monarchical form of Government.

The larger part of Peter Toews' group settled in the East Reserve (Steinbach, Blumenort, Gruenfeld, Blumenhof) whereas delegate David Klassen had chosen the "Scratching River" now called Morris River, during his travels the year before, for his large family.

Upon arrival it was found that no accommodations had been erected as promised by the land agent, and that the land survey had not been completed yet. The families that intended to settle along the Scratching River apparently settled in Winnipeg.

We assume that the menfolk only proceeded to the Scratching River since the records of David Klassen state, "I arrived on the Scratching River on Aug. 14, 1874 with my own."

During the Winnipeg stay the settlers bought some cows and soon found that there was demand for milk, which helped to provide for badly needed income. Some of the young people who delivered the milk, took advantage of this contact with their English speaking customers and learned the language to some extent.

In early spring of 1875 the families were moved out of Winnipeg and settled in two villages along the Morris River, Rosenhof was situated about 5 miles and Rosenort about 9 miles north-west of the town of Morris.

The original group, according to the records of David Klassen consisted of the following family names: Friesen, Froese, Harms, Klassen, Kroeker, Loewen, Rempel, Siemens, Thiessen, Toews, Warkentin, together with some other people that left the district, or died without leaving descendants in the area.

Due to the fact that these settlers lived in Winnipeg during the first winter, and got properly established before the second winter set in, they did not suffer the extreme hardships that a good many settlers suffered in the East Reserve. Yet pioneer life was quite rugged with almost complete self-sufficiency in all material aspects, very little inter-communication with the rest of the world, swarms of mosquitoes in summer and extreme temperatures in winter. The early records show down to 49 degrees Fahrenheit with strong north-west winds and blowing snow, on quite a number of days. A young man, Henry Warkentin, coming home from Morris in a sleigh, lost his life in this kind of weather about a mile south-east of Rosenhof, probably in the winter of 1876. Another real hardship was the complete lack of medical aid and quarantine regulations. On one occasion nearly all small children died in Rosenhof, due to a diphtheria outbreak.

In harmony with the teachings of the New Testament, the settlers lost no time in organizing a "church of believers" in their new country. Peter Kroeker, an ordained deacon from Russia was the leader of the Rosenort congregation and Johann Loewen an ordained deacon from Russia was the leader of the Rosenhof congregation. Bishop Peter Toews residing in the East Reserve, in company with other ministers from his area, ministered to the Scatching River settlement at important functions for a number of years. About three years after settlement had started Deacon Jacob M. Kroeker was elected and ordained a minister and leader of the Rosenhof congregation. In 1881-82 some differences in doctrine developed in the Kleine Gemeinde churches of Manitoba and finally resulted in a split, in which Bishop Peter Toews, left the Kleine Gemeinde and assisted by Johannes Holdeman, organized what is known as the Church of God in Christ. Rev. Jacob M. Kroeker, advised by Bishop Abraham Friesen of Nebraska, reorganized the Kleine Gemeinde

of Manitoba and was ordained Bishop in 1883. He served in this capacity up to 1913, the year of his death. In 1882 Johann K. Friesen had been elected a minister and Abraham E. Eidse a deacon. Twenty years later, in 1902, Abraham E. Eidse was elected a minister and Johann R. Dueck was elected a deacon. They all served faithfully for many years. After the death of Bishop Jacob M. Kroeker, the minister Johann K. Friesen became the leader of both districts who had in the meantime merged into one congregation. With the growth and developement of the church more help was needed in the ministry so Bernard R. Dueck was elected in 1914 and Jacob B. Kroeker was elected and ordained in 1921. For about 10 years, 1913-23, the Morris congregation was again served by the Bishop from the East Reserve at important functions. They were Peter R. Dueck and then Jakob R. Dueck. In 1923 Rev. Jac B. Kroeker was elected and ordained Bishop and served in this capacity until his retirement a few years ago. Elected to the ministry during Bishop Kroeker's term were Fanrk B. Kroeker, Jacob R. Klassen, and Peter W. Friesen. The latter served as assistant leader to Bishop, during his later years. Corn. P. Dueck was elected in 1943 and Peter L. Friesen in the early fifties. Peter J. B. Reimer moved into the district in 1949 and was authorized to serve by acclamation. Deacons elected during his term were Peter J. Dueck, Jacob D. Friesen, Henry R. Friesen, and Peter W. Bandt. Upon retirement of Bishop Kroeker several years ago Rev. Peter L. Friesen was elected and ordained Bishop. During this term which he is currently serving, elections to the ministry are: F. P. Kroeker, Melvin Dueck, D. F. Harms, Dave F. Eidse and Nick Friesen. Deacons elected during this term are Ben L. Kroeker, and lately Nick F. Eidse.

The new Pleasant Valley Congregation organized during the summer of 1962 at the request of the Morris congregation to avoid the necessity of enlarging the Rosenort Church at this time.

During the last decade a number of local families found employment in the town of Morris and made the acquaintance of some people there, who were favourably inclined to worship with them. In spring of 1959 a church building close to the Morris General Hospital was offered to and purchased by the Rosenort Church and has since been operated as a Mission Church with Rev. Melvin Dueck in charge.

At Roseisle a similiar project got started through Daily Vacation Bible School contacts. Some of the Mennonite families asked the Rosenort Church to serve them with regular services. This was complied with and eventually the Roseisle church was organized and obtained its own church building with some assistance from the Conference. Rev. Dave Harms serves as pastor. Several families from Morris area are in the process of settling in the district which should help the church to become well established.

In keeping with Mennonite customs, next to importance to the church is the school. During the first few years after settlement, the schools were rotated to whichever family could spare a room for a few months, and which were then also used as places of worship on Sundays, because



the seats were all there. Some of the early teachers were David B. Klassen, Dave Hiebert, Mrs. Radinsel, and many more.

After a number of years the School Districts of Rosenort No. 60 and Rosenhof No. 62 were officially organized and registered with the Department of Education. Well planned new schools were built and operated in each village which also served as places of worship on alternating Sundays until a permanent church was built in 1920. During the transition from private to public school systems some misunderstandings developed which led to the opening and operation of a private school along with the public school at Rosenort, for some years. At present this area is served by 8 public schools with a total of 12 teachers, and a modern Collegiate with 4 teachers.

The original villages were laid out in the standard Russian style of dwelling and barn combined or connected by a covered passage. The social activities of the early settlers consisted of visiting back and forth among themselves, where many of the "Old Hymnal" was sung, stories and experiences from the steppes of Russia told, and many a serious discussion about the scriptural application to daily living, engaged in. The young people followed a similar pattern though somewhat in lighter spirit, and eventually organized singing groups, which at first were not too well received by the older people. In time, however, the church recognized the need for social activities of its Young Peoples Endeavor programmes and meetings; regular Sunday Schools, and during recent years, extension Sunday school work, Vacation Bible School teaching, songs, and programmes at Homes for the Aged, Hospitals and other institutions

Another important development is the missions programme, in which quite a number of young people are actively engaged in, both in Canada and also in foreign Countries. The E.M.C. Board of Missions has developed to a point where it can now effectively carry on, since it has support of about twenty congregations behind it. The Steinbach Bible Institute has done a fine job in preparing many young (and also older people) for Christian service. The majority of the missionaries serving under the E.M.C. Board of Missions have received their training at S.B.I. During the last school term over two dozen Morris young people attended, and indications are that there may be an increase this year.

The agricultural development was quite rapid because the early settlers were more thrifty and hard working and their land was almost free of stones and rich virgin Red River clay, just waiting to be broken up, and put into crop. Many a lad had a rough ride across the handles of the walking-plow when the plow hit a willow stump and either the harness or the evener broke, but none of these proved fatal according to the records.

Winnipeg was eager to buy what was produced, and it is believed that "Scratching River" wheat was included in the first wheat shipment ever to be sent to eastern Canada for export in the 1880's.

Whatever local government was needed by the early settlers, and did not come under the authority of the Brotherhood assembly of the churches, was handled by the Village Council. Each village had a committee of three elected members, and their responsibility was similar to what our Municipal Council faces today. A fire and weather loss sharing mutual was organized around 1875 of which David Klassen was the secretary-treasurer. Both the funds and losses were pooled by quite a number of Mennonite settlements on the East Reserve and the West Reserve of Man. and this organization was finally incorporated in the early nineteen-forties under the name of Red River Valley Mutual Insurance Company.

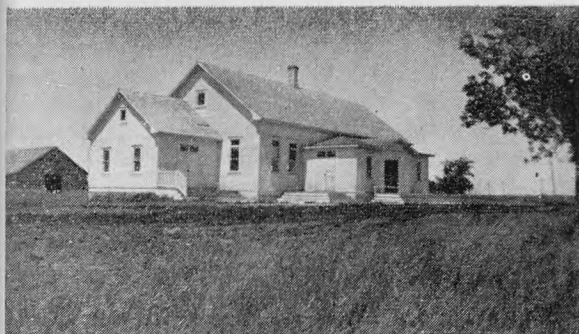
Colonization has been playing an important role in the life of the district almost from the start of settlement. Just after the turn of the present century quite a number of the families took the opportunity of taking up homesteads in Saskatchewan and Alberta, which resulted in an almost complete change from organized village life to independent farms, typical of Western Canada.

Another major change of property ownership took place in the late nineteen-forties when nearly one quarter of the residents left for Mexico and established a settlement in that country. During the last ten years the colonization programme has been more of a missions nature, and in company with other E.M.C. districts, settlements, have been established at Riverton, Arborg, Butler, Roseisle, and at Maryfield, Sask. Finances are a limiting factor in the present colonization programme but with the rapid growth of our Credit Unions, and the Development of the Agricultural Credit Corporations it is the hope of the E.M.C. colonization committee that the present rate can be accelerated.

During the early period of settlement with little means of transportation, isolation from the outside influences was automatic, but with the advent of the automobile, telephone, radio, and other means of communication and other contacts, this barrier rapidly fell away, and before long the church recognized that it's responsibility went beyond the local community.

Already in the early nineteen-twenties it took an active part in supporting relief work through MCC among the famine stricken Mennonite people in Russia, and later in assisting some of these unfortunate people in coming to Canada. During the troubled nineteen-forties our young people were suddenly thrown together with the young people of other Christian faiths, and found that these cherished the same religious principles, and held the same sacred views that they did, which led to accepting them as brothers and sisters in the Lord. This acceptance has played an important part in Missions, and also MCC relief work. In a current project the Mennonite Sanitarium of Manitoba, it is hoped that all Mennonite groups and congregations will see fit to participate in providing Christian care for the most unfortunate people of our country, the mentally ill, which should draw all the different branches of the Mennonite Church together.

Dick B. Eidse



The first church to serve the united congregations of Rosenort and Rosenhof. It was built in the year 1920, and served the congregation up to 1949, when it was sold to the E.M.M.C. of Altona.

The Rosenort-Rosenhof Church, built in 1949. In background the Sunday School building and the tent put up for the 1958 Annual Conference of the E.M.C. Pastor: P. L. Friesen.



The Morris Town Church. Pastor: Melvin Dueck.

## THE KLEEFELD CHURCH (GRUENFELD)

The village of Gruenfeld was founded by a number of families of the Kleine Gemeinde (little church), who had emigrated from South Russia in the summer of 1874. After a long and difficult journey by railway, ship and oxcart they arrived at the site about 15 miles south-east from their landing place at the junction of the Red and Rat River, during the first days of August, 1874. They pitched their tents along the edge of a forest and then proceeded to survey the village lots. It was unthinkable for them to contemplate moving on their various homesteads at that time. Their forefathers had lived in villages in Europe for centuries and found it convenient and satisfactory to their social, economic and spiritual way of living. In their new undeveloped environment it would be absolutely essential for their very existence to live close together again for mutual co-operation and comfort. They had chosen a strategic location, not only for the plentiful supply of firewood, trees for building purposes, and water from natural springs, but also to serve as a stopping place for the brethren, who would come later in the fall to proceed further east to found the villages of Blumenort, Blumenhof and Steinbach.

A number of the families managed to build for themselves fairly durable blockhouses before the cold Canadian winter set in, but several families only erected a pointed roof shelter resting on the ground, and covered with a layer of grass up to 10 inches thick. One pioneer described this latter type of shelter as a pointed roof without walls about 20 feet high and 26 feet square on the ground. At one end of the shelter two rooms of about 9 feet by 10 feet each. They were partitioned off with boards for two families to live in and the rest of the shelter was for the cattle. With an adequate supply of firewood the people could keep fairly warm but the stock suffered very much from the bitter frost. At least one family had built itself a sodhouse on a three feet deep dugout. Those families who had not managed to build a permanent blockhouse in fall, made it their business during the winter to prepare the necessary logs in the nearby forest for such buildings.

One of the pioneers was Peter Baerg, a minister, who was in charge of the affairs of the church until the elder Peter Toews arrived the next year. The minister Jakob Barkman from Steinbach also writes about serving the brethren in Gruenfeld with a sermon late in fall of 1874. In a letter another writer mentions the fact that the minister Jakob Barkman had arrived a little late for the service because his young daughter Anna had died that morning and he had to walk all the eight miles. Services were held in one of the homes, of course.

John Isaak, who also lived in one of these pointed roof shelters gave one of his two small rooms for the purpose of educating the children in the three R's and the Bible. Dietrich Friesen, apparently was the first teacher this winter and taught 15 or 16 pupils. They had one large table about 3 feet wide and 10 feet long on the dirt floor. The boys sat on

one side of the table and the girls on the other side. Naturally all instruction was in the German language and remained so for a good many years.

In the spring of 1875 there was a great optimism for the future in this new country and much activity among the settlers. More oxen were purchased by some and with very close co-operation with the plowing and seeding they managed to get up to half a dozen acres each into the ground. The spring rains came, the grain came up and everything looked very promising. Then the locusts came in vast swarms to eat the tender, precious plants. When they were gone, the fields got green again but new swarms came and cleaned up everything. Fortunately some hay meadows were spared in lower places and a good hay crop was harvested. There was at least feed for the cattle but there was no grain for the settlers. God helped them in another way. Another group of settlers under the leadership of the elder Peter Toews arrived to strengthen the settlement and comfort the brethren. They also brought some money along for those people who had left farms and equipment in Russia to be sold by their brethren and relatives who had decided to come later. There was even considerable building activity. They would go into the second winter with more confidence now, although some of the pioneer settlers had to accept aid through a loan from the Federal Government.

The second winter found Gruenfeld a full-size village with about seventeen or eighteen families who all lived on one side of Main Street. Peter Dueck was engaged as school teacher with a salary of \$60.00 in cash and ten loads of logs from the nearby forest as well as enough wood for fuel purposes. The Kleine Gemeinde settlers in all their villages regarded the elementary education of their children, which included a good deal of instruction in the Holy Scriptures, as absolutely essential for the future of the church.

In the spring of 1876 there was much activity again. Some of the settlers seeded as much as 20 acres in wheat and oats. There were even some horses in the village already and in a true Christian spirit even the poorest settlers were given assistance to seed at least a few acres of grain. A flour mill was built about three miles from Gruenfeld this year which enabled the settlers to have their own wheat ground into flour only a short distance away.

In regard to church affairs it seems that no ministers or deacons were elected until 1882, although Jakob Barkman from Steinbach accidentally drowned in the Red River at Winnipeg in the summer of 1875. We must note that all the four villages of the Kleine Gemeinde east of the Red River and the two villages west of the Red River were one compact group and church, with one elder, several ministers and possibly 2 or 3 deacons. Whenever it was felt that a minister or a deacon was needed the brethren from all the villages of the whole church would meet in council and under the chairmanship of the elder, discuss and



decide, whenever possible unanimously, to elect one in unison without regard where he lived. The character and spirituality of the person was regarded as most important. An interesting feature of the election of a minister was that only deacons were regarded as candidates for this election. Of course when a minister was to be elected another deacon would be elected by a majority of votes on the first ballot from the rank and file of the brotherhood. That would make it either two or three candidates for the ministry. In this way the minister elected would in some cases be a deacon only a matter of minutes and not receive the ordination of a deacon at all. If there was a tie the decision was made by lot. Song leaders were usually invited to serve, by the ministry as needed and would later be regarded by the brotherhood as suitable material for the ministry, although the brethren were not bound by this. It seems that Gruenfeld did not get a deacon to serve until Abram Kornelsen is elected in 1882. A year later, he too is elected a minister.

The year 1882 became a very eventful year for Gruenfeld as well as the whole Kleine Gemeinde. Materially good progress was made so that a start was made to build a church building in the very centre of the village. Spiritually, however, things were not going so well. The elder, Peter Toews, was dissatisfied with those conditions and invited an evangelist, John Holdeman, from the United States, to come to Manitoba and bring about a revival. He did; but he went a step further and induced almost half the members of the Kleine Gemeinde in the various villages to allow themselves together with the elder, Peter Toews, to be organized into a new church, the Church of God in Christ. This destroyed the unity of the church in Gruenfeld completely, the building of the church was stopped and the services in private homes were continued. The shepherdless remnant of the Kleine Gemeinde decided to invite the elder, Abram Friesen, from the Kleine Gemeinde in Jansen, Nebraska, to reorganize the church in Manitoba. This was the occasion when Jakob L. Dueck was elected a minister in Gruenfeld and Abram Kornelsen was elected deacon. When the elder Abram Friesen came again in 1883, Abram Kornelsen was elected into the ministry with 45 votes from all the four villages in the East Reserve. Abram Dueck, a song leader, was elected elder of the East Reserve in 1895 and served up to his death in 1899. The minister Jakob L. Dueck died in 1893, and Abram Kornelsen was kicked fatally by a horse much around the same time, after having served the church for about 10 years.

An interesting event took place when the Governor-General of Canada, Lord Dufferin came out to see some of the Mennonite villages August 21, 1877. Then Mennonites exhibited some of their agricultural products about 6 miles east of Gruenfeld and welcomed the honoured guest at that place. The Gruenfeld school children had the unique honour on that occasion to sing some songs for the guests. Mr. Hespeler, a special friend of the Mennonite people translated Lord Dufferin's speech into German.

The winter of 1877-78 was extraordinarily mild and practically with-

out snow. People were plowing up to Christmas time, and starting in with fieldwork in the middle of March in spring.

Up to the year of 1879 the Gruenfeld settlers had to get their mail from Winnipeg. That year they were able to change it to Niverville, which was much closer and five years later they got it from Hochstadt. After some more years Gruenfeld got its own post office but had to change its name to Kleefeld.

In spite of the religious division in the village of Gruenfeld, life went on fairly harmoniously. Both groups, apparently, sent their children to the same school, the dead were still buried in the old village cemetery, and in summer time the milk cows were still driven to a common large pasturage at the end of the village by a shepherd. However, the Church of God in Christ eventually built a church for themselves in neighboring Hochstadt, but the Kleine Gemeinde continued their monthly services in private homes until 1903, when a new school was built in the village, and they transferred their services to the school. A few years later, it seems, the whole village began to break up. The old order of things was passing away. Strip-farming was unsuitable with modern machinery and a North American atmosphere was developing a new spirit of independence. Consequently everybody wanted to live on his own farm. In Europe village life had developed and lasted for many centuries, but in this new country it broke down in a generation.

There are still traces of the old village recognizable today. The old main street is still used in some parts and some of the artesian wells are still overflowing. Even an old implement shed and some individual trees are still there. The cemetery is there yet with many a pioneer's name still legible, but many mounds have become nameless. The pioneer families in the village from the south to the north were:

- |                       |                      |
|-----------------------|----------------------|
| 1. Abram Loewen       | 10. Johann Dueck     |
| 2. Johann Isaak       | 11. Johann Dueck Sr. |
| 3. Johann Esau        | 12. Jakob Dueck      |
| 4. Cornelius Loewen   | 13. Johann Toews     |
| 5. Abram Schellenberg | 14. Peter Toews      |
| 6. Johann Toews       | 15. Cornelius Toews  |
| 7. Johann Hiebert     | 16. Abram Loewen     |
| 8. Abram Dueck        | 17. Peter Berg       |
| 9. Peter I. Loewen    | 18. Isaak Plett      |

Jakob R. Dueck was elected a deacon in the year 1900 after a service of 13 years as a song leader. In 1914 he and his younger brother Heinrich R. Dueck had each 62 votes in an election in the Steinbach church and Jakob R. Dueck was chosen as minister by lot. When his brother Peter R. Dueck, the elder, who lived in Steinbach died in 1919 he was chosen to succeed his brother as the elder for the whole East Reserve. He served in this capacity for another 5 years and died in 1924. This was a total service of 37 years. However, Heinrich R. Dueck who had also served the Kleefeld Church as a song leader for 13 years

just like his brother Jakob; served only two years as deacon and was then elected a minister in 1916. His long and faithful service up to his death in 1944 was marked by a great many changes, both internally and externally of the Kleine Gemeinde. H. R. Dueck was a mild-mannered but very sincere and conscientious character. He was not a fighter by nature and was never elected by the whole Kleine Gemeinde as elder, and yet God used him, together with a few other men to blaze a path of new ideas, of new Biblical re-thinking and spiritual revival in a church that had become too formal and stereotyped. He was elected at a time of external danger during the war. In his search for a solution of various church problems that were developing at this time with the young people particularly, he gained an ever clearer insight in the meaning of Scriptures in their application even in times of great social and educational change. Coming to a conviction that a written sermon read perhaps in a somewhat monotonous way, was not personal and powerful enough in modern times he finally determined to discontinue this practice in 1929, and in spite of all opposition delivered his sermons freely from that time on. Even in the controversy about the minister's right of oral prayer at the service he held onto his newly acquired conviction. It was under his provisional leadership of the whole church in 1925 shortly after the death of the elder Jakob R. Dueck, that the Steinbach congregation got permission to open the first Sunday School in the history of the Kleine Gemeinde. The Steinbach Church acted on this in a hurry, January 1926. Only four years later the Kleefeld Church organized a Sunday School as well under his guidance. In 1939 he gave strong leadership to the building of a new church in Kleefeld, the first one. For 65 years the Kleefeld Church had not had its own church building. From 1903 to 1908 services were held in a newly built school in the village. Then the church of the Church of God in Christ rented their building to the Kleine Gemeinde for a service every three weeks up to 1939. From 1874 to 1909 there was apparently only one service every four weeks. In 1940 H. R. Dueck helped to organize a Christian Endeavor for the young people, which was at that time still somewhat controversial. When it came to house visitation H. R. Dueck did not confine himself to Kleefeld alone. In 1934 C. R. Reimer was elected a minister at a meeting in the Blumenort Church. He was very conservative and opposed changes. With the active support of the Heuboden group and the moral support of the elder Peter P. Reimer, Blumenort, he started his own services in their school building called Seaton. The whole movement caused much controversy in the Kleine Gemeinde as a whole and much heartache to the elderly minister, H. R. Dueck.

With the development of local interest in church affairs in the various localities and the rapid growth in church membership, the elder of the East Reserve Peter P. Reimer encouraged the movement for local autonomy at every place where a church building was located. The church council of brethren after much deliberation finally allowed the local church districts to elect their own ministers and deacons, as Morris had done some years ago already but under the leadership of the elder.

The Steinbach Church held its local elections in 1944 where the writer and Jacob P. Dueck were elected to the ministry and John B. Reimer was elected as deacon. Kleefeld came next in 1945, when first John R. Friesen was elected and a little later in the year Peter K. Bartel was also elected a minister. In the fall of 1945 John R. Friesen was elected as the leader but not ordained as an elder. The Blumenort Church was to keep its elder and the other three Churches received the right to act as completely autonomous churches and either elect an elder or a leader or pastor with or without another ordination, determined by a majority vote of the brethren of that locality. The Kleine Gemeinde recognized all the ordinations and would continue the traditional exchange of pulpits. The local leader was authorized to perform the traditional ceremonies of the church, like baptizing and communion. The Heuboden group continued to function independently and rather unco-operatively until they migrated from their homes as a group with a good many others from the different Kleine Gemeinde churches to Mexico in 1948. Two years later the deacon Jacob U. Kornelsen also followed to Mexico. In 1948 the Kleefeld Church for the first time elected its own deacon in the person of George S. Fast, who has become very active since in the welfare organization, Canadian Mennonite Relief Committee, which works in affiliation of the Mennonite Central Committee, Akron, Penn. The Kleefeld Church has become an ardent supporter of this welfare organization and has even sent a number of its young people into Voluntary Service. With the increase in membership and church activities, particularly in missions and extension work, a need was felt for more workers.

In 1955 Arnold Fast was elected to the ministry. However, after he had attended several years of Bible School in Steinbach, he was called into service as pastor of a newly-founded Church at Wymark, Saskatchewan. To fill this vacancy in 1959 a young brother, Milton Fast, was called to the ministry and another deacon was elected in the person of Jacob K. Dueck.

With the growth and development of the Kleine Gemeinde it was felt more and more that the old name was outmoded and completely inadequate. Finally with the permission of the Evangelical Mennonite Church in the United States, it was decided to adopt that name in 1952. Later in 1959 when steps were taken to incorporate the whole church, the name Church was changed to Conference and the Constitution that had been written in 1954-56 was revised and translated into German.

When the Western Gospel Mission was organized as an independent society, some ministers and brethren of the Kleefeld Church took a very active part. The Steinbach Invalid Home was taken over by the Kleine Gemeinde the same year and Kleefeld assisted whole-heartedly. When the Steinbach Bible Institute was taken over by the E.M.C. in 1961, as well as the Western Gospel Mission, the Kleefeld Church played an important role in this transfer.

In the singing ministry after H. R. Dueck was elected as a deacon in 1914, Jacob I. Dueck was chosen by the ministry to act as a song-leader. He served in this capacity for 40 years, when he died in 1954. However in 1945 the church elected Albert Friesen and Arnold Fast to assist him. Later the brethren John Koop, Cornelius B. Dueck and Ben B. Dueck were added as song leaders. Irwin Fast was elected as choir director in 1961.

In Sunday School work, which started in 1930, John Schellenberg was an early superintendent with teachers like Ernest Reimer, a school teacher, Mary and Anna Dueck as teachers. Later there was John R. Friesen, then the superintendents George S. Fast, Pete H. Dueck, Milton Fast, and finally John Koop elected in 1960. At the present time there are about 20 classes, all the instruction is in English except the two adult classes which are still in German. Enrollment has grown to about 250. The Christian Endeavor is still partly carried on in German but is changed off with Young People's, which uses the English language almost exclusively.

A number of young people have gone into the foreign mission fields. The Abe Koops are in Brazil for 7 years already, Elizabeth Koop and Sara Koop for 6 years. Then there is Mary Koop in Japan for 6 years; all of them under the New Tribes Mission. The Melvin Koops have been working in Flin Flon for a year under the E.M.C. Board of Missions. Some young people also do some extension work with children in Overstone and Winnipeg.

In regards to the village school I pointed out already that Dietrich Friesen and Peter Dueck were the first two teachers in 1874-75 and in 1875-76 respectively. Two early teachers following them were Abram Dueck and Abram Isaak. A certain Maria Friesen had been teaching in the Rosenort village school in the early pioneer years. Then she married a certain Mr. Radinzil and came to Gruenfeld to teach in 1886. Other teachers were Heinrich Rempel Sr., Henry S. Rempel Jr., John D. Goosen, John Isaak, Jakob R. Dueck, Jacob I. Dueck, Frank Isaak, all of them in the village private school.

Then around 1920 came the Public School. Teachers were Andrew Sobering, Albert Reimer, Anton Toews, Helen Janz and then Gustave Reimer, who stayed 14 years. He was followed by Richard Reimer, who is still the principal of the school at the present time. Under his principalship the school soon engaged another primary teacher, then a third one and finally a fourth teacher. All the grades from 1 to 10 are being taught at the present time. Within the last few years a new village of Kleefeld has grown up about a mile west of the old site of Gruenfeld and it is proposed that a new larger school is to be built for the combined districts of Gruenfeld and Hochstadt and renamed Cloverfield.

The Kleefeld Church has 185 members now. Within the last year 11 young people were baptized and two others also accepted into the church. With this steady growth of membership and activities of the



church including sewing circles of the sisters, it is felt that the church building is getting too small and it is seriously considered to either remodel the present building or build a new one in the near future. May the Lord continue to bless the work in His kingdom.

P. J. B. Reimer

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## **HISTORY AND WORK OF THE E.M.C. PORTAGE LA PRAIRIE**

The E.M.C. Extension Committee started church services in Portage la Prairie in the Spring of 1959. The first services were held in a private home with good interest shown. Soon the place of meeting was transferred to a rented hall (Orange Hall) with services conducted in the afternoons.

Upon the request of the church we were sent to Portage in July of the same year to take charge of this new work.

Soon after our arrival we changed the afternoon meeting to an evening service. We also began morning services and Sunday School. These two meetings were then conducted in our home on Royal Road.

During this time we were much concerned with building our own church, but winter came and the services continued in the above designated places.

Towards the Spring of 1960, plans were beginning to formulate to build. A building committee was elected consisting of Mr. Benny Penner, Mr. Jake Bergen and D. K. Schellenberg. In time a lot was purchased for the sum of \$1000.00 and in May of 1960 one of our local brethren began excavation for the basement of the new edifice.

Due to the high rent factor in relation to the Pastor's residence we decided to build large enough so that a temporary residence could be included in the building. Working through the hot summer bit by bit, with mostly volunteer labor we worked on the structure. We would like to acknowledge all the help extended from other districts. And the day came when we were far enough advanced to move in. On Nov. 6 some six months after we started we were able to move in and conduct services in the basement. What cause for rejoicing!

But so far we were still working as a group of Christsians coming from 3 different churches: Begthaler, E.M.M.C. and E.M.C. The following year, on Feb. 19, 1961, we formally organized as a E.M.C. church. Fourteen members joined this first group. Thus has the E.M.C. Church in Portage la Prairie came into existence!

### **Activities:**

We conduct a Sunday School at 10:00 each Sunday morning and a morning worship service at 11 a.m. Then we also have a Sunday evening service at 7:00. One evening a month is given over to the Christian Endeavor Committee to make up a program.

The business meeting of the brethren falls on the first Monday of each month. Sun. School workers meeting on the second Tuesday of the month. A mid-week service is conducted weekly consisting usually of Bible study and prayer.

Friday is youth night. Then we have children's meetings after four o'clock and hobby clubs, also choir practise. Ladies have "Mission Group" and meet once per month. The third Tuesday of the month is visitation night. Here the members have an opportunity to go out and visit and evangelize. Portage la Prairie has many public institutions like: Manitoba School for Mental Defectives, Women's Jail, Old Folks Homes. Here we also minister according to a schedule drawn up by the Portage Ministerial. Radio work is also carried on. This consists of morning devotions for one week about three times a year.

All worship activities are still being carried on in the basement. But we are getting very crowded. Our main floor is just waiting to be finished. With this done we should be set for another few years before we again think of extending. Our present building is 40'x60' plus entrance.

We cannot talk of remarkable growth but where our Sunday school attendance was around the 27 mark in fall of 1959 and around 40 in 1960 of the same period, it stood at a little over 70 in the fall of 1961. We are very thankful for this increase. Pray for us!

In behalf of the Portage Church,  
D. K. Schellenbeg

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### WASHOW BAY CHURCH

Psalm 115:1 Not unto us, O Lord, but unto thy name give glory, for thy mercy, and for thy truth's sake.

After the migration of many of our people to Mexico was well on its way, another group formed to look for possibilities of colonizing in our home province.

Different places were viewed, but Washow Bay with it's virgin land offered by the Government was accepted as our opportunity.

The motives for colonization were varied, from obeying the call of God with his commandments to the need of land for farming.

However, the one motive was prevalent, to walk closely to the teaching of Christ.

The first two years 1950 - 1951 were lonely for the two families that moved into the district for the summer to clear and break the land.

In 1952, several families moved permanently but without a minister. Sunday School was held alternately in the homes. In the fall a school was built which also provided a place for worship.

The same year the deacon family Jacob D. Friesen from Morris moved in, and the minister family P. P. Friesen from Blumenort was placed here temporarily. After their time of stay had elapsed the Lord again provided when Rev. D. P. Thiessen and family, Blumenort, moved to Washow Bay in the year 1954.

In February, 1956, under extremely low temperatures and very deep snow the men ventured out 30 miles north to build a church building. In the fall of that year we were able to dedicate the building to the Lord even though it was far from finished. That first winter we moved back into the school because of the cold weather.

Four years after Rev. Thiessen had come the congregation saw the need of another minister, and in Aug. 17, 1958 the first ministerial election in this church took place, when Jacob L. Kroeker was elected.

On May 8, 1960 Andrew Dueck was elected a minister Rev. D. P. Thiessen was chosen by acclamation to serve as leader until Sept. 25, 1961 when he was elected an elder.

Our Sunday School has gone to the extent where we now have 140 children and young people enrolled with 13 teachers and 7 substitute teachers.

An extension Sunday School is held in Riverton under the leadership of Aaron D. Friesen. There are 6 teachers for an enrollment of 70. This Sunday School was started in a small building which was purchased and moved into town. It, however, soon proved inadequate and a larger Gospel Chapel has been built in which also programs and services are being rendered twice a month alternating. Programmes are also brought once a month at the Homer School. These programs are the responsibility of the Local Mission Board as well as D.V.B.S. in the summer months.

Our young people enjoy singing and have made extensive trips to Bloodvein, Mathesen Island, Pine Duck and various places close by, testifying of their Saviour.

Our church membership has risen from a few families in the beginning to 116 members. Some have moved in later and 40 of them have been baptized as follows: 1953 - 1; 1955 - 4; 1956 - 1; 1957 - 11; 1958 - 6; 1959 - 4; 1960 - 7; 1961 - 6. There were 9 marriages in these years.

May the Lord grant that we remain true in following Christ's teachings and faithful to his commandments.

Jacob L. Kroeker

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### PLEASANT VALLEY CHURCH

Overcrowding at Sunday Morning Worship Service and Sunday School in the Rosenort Church, meant that plans had to be made for more room. Thereupon, a Planning Committee was elected to investigate how this matter could be rectified. At first, plans centered mainly on

building a new church or expanding the seating capacity of the present church, to seat one thousand persons.

At a meeting on April 5 1961, a lengthy discussion took place on the progress and outlook for the future of the Rosenort Church. The general opinion seemed to be that we should look for possibilities of Sunday School facilities as well as worship room for the group in our western area.

Thus plans gradually developed and investigation was to be made on the size and type of building to be used for a place of worship. The building was to be erected near the Pleasant Valley School. Doubts were expressed whether the group to be started in the Pleasant Valley area would be large enough to relieve the overcrowding in the Rosenort Church. Therefore Rev. P.J.B. Reimer suggested that a church could be erected a few miles from our present church but not too far from the village of Rosenort. The offer by brother Reimer was discussed but it seemed that the greater majority felt this to be somewhat too close to our present church. Therefore plans went ahead for the Pleasant Valley area.

After much planning for the type of building to be used we received an offer from the Homewood Bergthaler Church which seemed to be the go-ahead signal for the Pleasant Valley project. A vote was taken for or against buying. Most of the brethren voted in favor of buying.. So the building was bought and moved on the newly-poured basement in early December (1961).

Plans went ahead for temporary organization. The following committees were elected: A Church Board, Sunday School Executive and teachers, Song leaders, ushers, treasurer and a leader was also elected. Thus we were all set for our first Sunday School and morning worship service which took place Dec. 31, 1961.

On June 24, 1962 we had our official registration and organization meeting. David F. Eidse was elected as leader and Nick F. Eidse was elected as deacon of the Church. Sixty-five members were officially registered. The church dedication took place July 15, 1962. Then on July 22nd we had our first baptismal service for three young candidates. July 29th we had our first communion service.

Plans for the new church district were made in full co-operation with the Rosenort Church. They originated as already stated because of overcrowding. We are glad to report that plans were made together and in brotherly love. Of course there have been differences of opinion but none that hindered our relationship to each other. The members of the Pleasant Valley Church are happy for the way the Lord has lead and directed in this new project. The Lord has truly knit our hearts together in love and unity. We trust He will further unite us in Him that this step which has been taken might bring honour and glory to his name and for the salvation of precious souls.

Dave F. Eidse

## **E.M.C. REPORT OF ARDEN, MANITOBA**

Early in 1955 three brethren from the Mennonites at Arden came to Mr. Henry Thiessen with a desire to be served with the gospel. They were David Woelke, Peter Funk and Peter Doerksen. Peter Doerksen is the brother to Mrs. Henry Thiessen.

Upon recommendation of H. Thiessen, he came with them to Rev. Elmer Hamm, was presented the request to come and serve a group of Mennonites at Arden, with the intention of organizing a church.

In the beginning services were held on Sunday afternoons, then changed to mornings, in the home of Mr. and Mrs. John Lemky. The E.M.M. Church also participated in the services. Rev. Henry Neufeld served the first Sunday of the month, Deacon Henry Thiessen the second, Deacon Peter Buhler the third, and Rev. Elmer Hamm the fourth Sunday. A few years later, Rev. David Funk of Austin was asked to serve the group whenever there was a fifth Sunday.

Following these services, 2 brethren and 3 sisters were received into our church. Mr. John Lemky, Elmer Doerksen, Linda Doerksen, and Elma Lemky were baptised. Mrs. John Lemky who had been baptised before in the Sommerfelder church, was received into fellowship. The ceremonies were performed in our church at MacGregor, in 1956.

On July 14, 1957, Miss Kathy Kehler confessed her salvation through faith in Christ Jesus and was baptized in a service held at her parents' home. In the afternoon communion service and the washing of feet ordinance was observed where 19 brethren and sisters participated. Prayer meetings and Bible study were held in various homes, led by brethren of the group. Sunday School was organized in the early years of the services and soon reached an attendance of 25 to 35.

The John Loepkys who had moved into the community were received into fellowship in 1959 in a service held in the home of John Lemkys, which was followed by "the Lord's Supper" being served to the group of believers.

The group which gathered for the services and fellowship consisted of four different denominations: the Evangelical Mennonite, the Evangelical Mennonite Mission, the Sommerfelder and the Bergthaler Churches.

In the meantime a church building fund was being built up with contributions from the residing group. With the financial assistance of other districts of the E. M. Church in the early part of 1959 an old school was bought in a nearby district, moved by Harms Contractors of Rosenort (just for the expenses) onto a lot donated by Mr. & Mrs. John Lemky, about a half mile north of their home. This school has served as a church building ever since. It has been quite adequate thus far in its present location but in the event of a contemplated move to the village of Arden would not prove too convenient.

During the summer holidays, D.V.B.S. was held in the church with



a very good attendance. One teacher came from Gladstone, the others from Morris area. In the evening services were conducted by Rev. P. L. Friesen.

On December 12th, Mr. & Mrs. Jacob F. Dueck and Rita moved from Butler to help along in the Sunday School and services. In June 1960, two sisters and one brother were baptized and received into the E. M. Church, with Rev. Elmer Hamm officiating, and deacons Henry Thiessen and Dave E. Plett assisting in the services. In the afternoon we observed Holy Communion. Baptized were, Mrs. Ben Harder, Marian Funk and John Reimer.

During the summer holidays, D.V.B.S. was again taught with three teachers from Morris and one from Elm Creek, with a very good attendance. In the fall of 1959 the John Loeppkys left Arden and moved to MacGregor, leaving a real vacancy because they had proved to be true christian workers. Another loss sorely felt by the group was when the Peter Doerksens moved to Sommerfeld (near Altona), Manitoba in November, 1960.

D.V.B.S. again proved to be a real blessing in the summer of 1961, with four teachers from Rosenort instructing. In September, 1961, Mr. and Mrs. Abram Neufeld moved back to Arden from Winnipeg, who are faithfully helping along with Sunday services in prayer and practical service. In the beginning of January 1962, Mr. & Mrs. Nick Dueck & family of New Bothwell moved to Arden, and have proved to be a real asset in boosting the Sunday School and also in all the various church activities. Sewing Circle was also started by Mrs. Dueck. Hobby Club held in their home was attended and appreciated by a good number of boys and girls from the village of Arden.

Mr. & Mrs. Jacob Dueck & Rita left Arden in spring, 1962, moving to Steinbach to take up further Bible training, the Lord willing, Rita will take up High School. This summer of 1962, D.V.B.S. was held in the village of Arden, with Rev. E. Hamm as director. Two teachers from Rosenort and two from MacGregor were enlisted. The local town hall was rented with a total enrollment of 51 being realized. A number of decisions for Christ were made for which we praise the Lord.

A group regularly sings at the hospital in Neepawa (about 12 miles from Arden) every Sunday evening. The Duecks are also finding many open doors for personal witnessing. The greatest need at present is for more families to move in with a real burden for the souls of men to take up the challenge. Three English speaking families northwest of Arden have asked for a Sunday School in their school, after some of their children attended our D.V.B.S., but we have no one here to enter this open door. Paul said, "For a great door and effectual is opened unto me, and there are many adversaries." (I Cor. 16:9) Paul entered inspite of adversaries and won many to Christ, but how faithful are we in doing and following the perfect will of God. May God give us grace.

Jacob F. Dueck (assisted by Rev. E. Hamm)

## THE MACGREGOR CHURCH

Since it has fallen to my lot to write a report on the origin, development and the activities of our church I must say that I approach this assignment with a deep concern and sense of responsibility. It is my prayer that the Lord will give me grace to present a true and balanced picture of His doings in this part of his vineyard. To be of value to future generations, history in print must be accurate. Above all we want to be careful to give to the Lord all the honour, praise and glory for that which has been accomplished in the building of His kingdom.

In early spring of 1942 the Lord led my parents, Isaac Hamms to buy a farm in the MacGregor district. That fall we moved here from Gouldtown, Sask., and were the third Mennonite family to settle at MacGregor. Jacob Penners had moved here in spring, also from Gouldtown, and Henry Friesens (parents to Rev. Ben Friesen) had come from Rossendale, Man., in 1940.

The first year we attended services northwest of Austin, where worship services were being held in homes served by Rev. David Neufeld Rudnerweider (E.M.M.C.) minister from Mayfeld. Later Rev. Neufeld also came to serve at MacGregor in the home of Henry Friesens.

In 1943 four more families moved into this area. Henry Thiessens from Main Centre, Sask., William Neufelds from Horndean, Manitoba, John Fehrs from British Columbia and Isaac Giesbrechts (parents to missionary Abe Giesbrecht) from Lavenham, Manitoba. That same year a Sunday School for the children was started by Mrs. John Fehr (a sister to Mrs. Henry Friesen) and held in the Friesen home. The first Christmas program was held in the home of Jacob Penners.

The same winter on January 16th, 1944 a Christian Endeavour (Jugendverein) was started. The first program committee consisted of Henry Thiessen, Henry Friesen, and Isaac Hamm. In the summer of 1944 I was asked to assist Mrs. Fehr in the Sunday School as teacher of the Junior class. When the Fehrs moved away that fall the Beginners class was taken by Orlanda Hamm (now Mrs. Ben Rempel). The Junior class was conducted in English while the Beginner class was in the Low German language. For three years these Sunday Schools and Christian Endeavours were held in homes, granaries or machine sheds. The Endeavour programs held every other Sunday evening were well attended as more and more Mennonites kept moving in, mostly from Southern Manitoba.

By 1946 there were a good many young people. Efforts were being made to begin a choir but were lacking a leader. After being approached several times by different ministers and brethren I finally consented and took over the leadership of the choir. Starting with about 20 young people, in four years we had a fine choir of some 45 regular members. The first practices were held in a granary on the farm of Peter Rempels (parents of Lena Rempel, now Mrs. Elmer Hamm) who had moved here from Gretna in the fall of 1945. Since a good number of the families

were musically inclined the hearty singing in our services was a blessing to the visiting ministers, whose words of encouragement to us were much appreciated. In these earlier years, Menno Hamm's talent at the organ and piano was a real assistance. Mr. Henry Thiessen with his violin, and two older daughters, together with Isaac Hamm's three older children, rendered song selections that proved a blessing to many. The themes on the Endeavour programmes were usually brought by various local brethren in the Low-German language.

The first baptismal candidate, Jacob Hiebert of Steinbach, working on a farm here as a Conscientious Objector at that time, was baptised by Bishop William Falk of the Rudnerweider (E.M.M.C.) church. In the years 1945 to 1950 inclusive we were served in our baptismal instruction classes by Rev. Jacob Loewen, at that time of Arden, Manitoba. The baptising was done by Bishop David Schulz of the Bergthaler Mennonite Church from Altona. The first Mennonite wedding in this district took place when Otto Hamm and Margaret Neufeld exchanged vows on August 18th, 1946, in the home of the bride's parents, William Neufelds. Rev. Jacob Loewen of Arden officiated.

In 1946 the old Presbyterian church in the town of MacGregor was purchased from the Orange Lodge. The group, comprised of members from various denominations, elected the first church board: Ben B. Funk, Heinrich H. Schroeder and Peter G. Rempel. Elmer Hamm was elected as secretary. Sunday School was being held every Sunday morning, Christian Endeavour every other Sunday evening, choir practice on Thursday night, an annual Kinderfest during the summer a Christmas program on Christmas eve.

Up until 1947 there were no ministers regularly visiting the group. It was at this time that Rev. Ben D. Reimer, a minister of the Kleire Gemeinde (E.M.C.) of Steinbach visited us at one of our Christian Endeavour programmes and offered to come and serve us one Sunday a month since they were passing through on their way to Castle Point. We gratefully accepted this offer and arranged for them to come on the second Sunday of each month. These services were soon much appreciated and well attended. Rev. Reimer usually came with a quartette of four brethren, Abe Reimer, Art Reimer, Klaas Unger and Frank Friesen. The remaining Sundays were then soon filled by other ministers. The first Sunday of the month by local Rudnerweider (E.M.M.C.) ministers from Austin and Mayfeld, the third by Rev. Abram Funk (General Conference) from Edrans, the last by Rev. Jacob Nickel, M.B. minister from Wingham, Man.

In fall 1950 a group out of our congregation organized a local Bergthaler church, building a new church one mile west of MacGregor, under the leadreship of Rev. Jacob Loewen, who had moved here from Gretna in the fall of 1949. We continued to conduct our services in the old church as previously and in the spring of 1951 invited Rev. Ben D. Reimer to conduct a week of revival meetings. The week preceeding we held

nightly prayer meetings where Rev. Jacob Kehler, M.B. minister from Morden served us several evenings. Then followed the revival where some 25 to 30 souls made decisions for Christ, most of them young people and first time decisions. Later Rev. Reimer conducted instruction classes and baptised 6 young people in 1951; 5 in 1952; and 4 in 1953. In June 1952 five couples namely, Peter J. Wiebes, Henry B. Heppners, Henry H. Thiessens, Isaac Hamms and Elmer H. Hamms joined the Steinbach Evangelical Mennonite church and were locally accepted into their fellowship by Rev. P. D. Friesen. Communion and the feet washing ordinance had already been practiced here previously by the minister brethren of Steinbach.

On February 8th, 1953 Elmer Hamm was elected into the ministry and ordained on March 8th, 1953 by Rev. P. D. Friesen on Nov. 28th, 1954. Rev. Ben Friesen serving as missionary for a number of years at Pelly and Wynyard, Sask., and now pastor of the E.M.C. church in Swift Current, was ordained in 1956, also by Rev. P. D. Friesen of Steinbach.

A comparatively large percentage of our young people have attended and graduated from the Steinbach Bible Institute. Three have graduated from the Winnipeg Bible Institute. In the fall of 1960 it was my privilege to enter the doors of Steinbach Bible Institute for a period of concentrated Bible study in order to complete my Bible School training and to continue in some High School courses. We have now returned to MacGregor to again take over the leadership of the church plus helping along in the work at People's Mission and Arden. During our absence the burden of the leadership was carried jointly by Rev. A. P. Unger of Lorette and deacon Henry Thiessen. Superintendent of the Sunday School is Marvin Thiessen assisted by Peter J. Wiebe. Teachers in previous years were elected by the congregation but are now appointed by the Sunday School committee, which consists of the superintendent, two elected brethren and the pastor.

For a number of years it was difficult to keep up an active choir and young people's work because so many were away working or attending school. However this situation has greatly improved in the last few years, due to the return of more of our young people and the able leadership of John Toews, as Young People's leader and Marvin Thiessen as choir leader. Also other new local young people have been drawn in as well. The activities of the Young People's consists of one Sunday evening service per month, bringing a program at the Minnedosa Old Folks Home once a month, rendering programs in various other churches, several social gatherings per year, and special mission and church projects. Last year (1961) the young people through various means raised \$630.70. Some of these funds are raised by growing potatoes, which are planted, weeded and harvested by the young people. Choir practice is conducted once a week.

"The Willing Helpers" Ladies Aid Mission group is headed by Mrs. Peter Wiebe as president and Mrs. Jake Giesbrecht as secretary. Funds

are raised by offerings, donations and selling lunches at public auction sales where the opportunity arises. Christmas bundles are usually prepared every year for M.C.C. overseas shipment. Meetings are held once a month where a time of spiritual fellowship is enjoyed, plans are made for future activities, used clothing is mended and prepared for shipment. They are also sharing in local ladies aid help to the local hospital.

Vacation Bible School is conducted every year as teachers are available. This year (1962) seven schools were sponsored with a total enrollment 245 pupils. This constituted a total of 23 teaching weeks. Of special interest and encouragement for future years is the fact that we were able to engage the help of ten capable married sisters to teach in schools not too far away from their homes. In this way it was possible to place the available young people in schools in more remote areas and thus increase our outreach. A great variety of children attend these schools, many coming from non-christian homes.

In 1951 a work among the local Indians was begun by some people under the leadership of Elmer Hamm and carried on for a number of years. In summer on Sunday afternoons we would gather together a group of children and interested older folks outside near a group of their homes and conduct a short service. This would be repeated at various places until the whole settlement was covered. In the winter we would have access into most of the homes, gathering together 2 or 3 families into one home. However, partly due to the decrease of help available, we failed to keep up the work. In the meantime at least half of the Indians had moved away. Last year the Indian Affairs branch purchased a plot of land close to town and built houses. As a result the Indian population here has again increased and since more help is now available our brethren are concerned in getting the work started again.

In 1956, our old church building having become inadequate, the Lord led us to sell our old property and buy a two acre lot at the eastern end of MacGregor where we built our present 32'x56' church with full basement. We are deeply grateful for the financial assistance received from the conference at that time when the undertaking seemed a very large one for such a small group. However, the Lord has graciously provided and it is a joy to see the Sunday School growing. Most of the available space is being utilized already to accommodate the increasing number of classes.

The Church is also active in participating in united efforts with the other local evangelical Churches. In 1957 a three week evangelistic tent campaign was held with Rev. John D. Friesen of Hague, Sask., (now Saskatoon) as speaker. In Dec., 1961 a united campaign was held under Crusade Evangelism for Canada, with Rev. Barry Moore, in the Austin Community Hall. This year (1962) a successful united Song Festival was conducted under the sponsorship of the Manitoba Mennonite Youth Organization.

The Church administration is headed by a five member church board



which consists of the minister, deacon and three elected brethren one elected every year for a term of three years. Under this head are the Sunday School committee, the Christian Endeavour committee, the Young Peoples committee, and the Ladies Aid committee. Sunday School and morning worship are held every Sunday morning, Sunday evening services three to four times a month, Bible study, prayer meeting, and choir practices on regular week nights. An annual missionary conference is held each spring, and usually two evangelistic campaigns per year. Communion service is held four times a year, the first Sunday of every third month.

Much more, of course, could be mentioned. We acknowledge with deep gratitude the service of many whose names and valuable contributions we are not able to include in this short report, where we have restricted ourselves to those more directly connected with the origin and the development of the work. It is our prayer that the Lord might lead us into a deeper, more fully consecrated, spiritual church and to be used of Him to spread even more effectively and extensively the precious gospel of our Lord Jesus Christ.

Submitted by Rev. Elmer H. Hamm

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### **A Report on the Development of the E. M. CHURCH AT MORWEENA**

A conviction which had been on the minds of a number of members, started moving them to action in the spring of 1960. The conviction was, that as ambassadors for Christ, it would be more in accordance with the will of God if a group would move to an area where a witness was needed, and that this witness could then be both in word, and practical everyday example. Consequently, the colonization member from Blumenort (Klaas P. Friesen) and a few more brethren set out in search of a feasible place to start a new colony. After finding the vicinity around Morweena suitable, a number of meetings resulted. It was decided that if five or six families would be found that were ready to move, the home Church would then endorse the action. Subsequently, a group ventured out and purchased a number of farms, which started the ball rolling. The Menno Penners were the first settlers to move their home to Morweena, where Brother Menno, as carpenter started to build for the Abram C.L. Penners. Later, he erected various buildings for more incoming settlers. Right from the start, the group fellowshiped at Washow Bay, some 30 miles distant, but as soon as the Abram C.L. Penner home was completed, Sunday School and morning services were held in their home, until July 1961, when the chapel was completed. The church has a membership of 34 and a total number, including children of exactly one hundred. The Mission outreach entails: Visitations, D.V.B.S., Bible Study, Sunday School, including transporting children from surrounding districts to Morweena, Tract Work, etc. The Sisters sew for Arborg and Fisher Branch Hospitals, as well as for the Canadian Mennonite Relief Committee,

H. P. Friesen

## ABERDEEN EVANGELICAL MENNONITE CHURCH, WINNIPEG

The beginning of the Evangelical Mennonite Church in Winnipeg goes back to the year of 1951. At this time a survey was conducted in order to see if there were enough E.M.C. members to warrant establishment of a local church. Shortly after the completion of this survey a regular weekly service was started. These services were held on Wednesday evenings at the Wesley Chapel on Ellice Avenue. In August of the same year, a committee of five members was appointed to be responsible for this new venture. The men forming this committee were all E.M.C. ministers with Rev. F. D. Reimer as chairman. These five ministers then also took turns in ministering at this newly formed church.

The attendance increased from 12 in the beginning to about 80 in 1954. Consequently, it was felt that the time had come to purchase a church building. Thereupon a small building was purchased on Redwood Avenue in North Winnipeg. To this church also came the first full-time pastor, Rev. John K. Reimer. The Reimers came to Winnipeg from a home mission field in Northern Saskatchewan. The group started regular Sunday Church services and Sunday School after moving into the newly acquired building. Services at Wesley Chapel, however, were continued as before.

It took only about two years until the brethren realized that the Redwood church was totally inadequate for its growing work, especially children's work, such as Sunday School, etc. Due to an active staff, the Sunday School has now grown to an attendance of between 40 to 60. Again they were compelled to look around for a church building. They came upon Christ Lutheran Church on Aberdeen and Andrews streets which was for sale at that time. Here was ample room for expansion. The property was purchased, although not without some apprehensions. The sum looked staggering. But again the brethren had faith and courage.

Since the work was not organized on a local church status it was still run as a mission station. However, the need for organization of this type became increasingly apparent. So in November 1957 another important and far reaching change took place. The Winnipeg mission was fully organized as a local church of the E.M.C. with a membership of 55. At that time also, Rev. John K. Reimer, who had been elected as minister by the group, was installed as pastor and brother Levi Toews was elected and ordained deacon. Later, in May 1961 a second deacon, brother Ben Klassen, was elected and a month later on June 4 ordained to this office.

The church has experienced a steady growth inspite of the fact that there has been much coming and going of people, as is often the case in an urban church. Like most other churches, our church in Winnipeg has a heavy schedule of regular services and meetings. Besides the Sunday School and morning and evening services on Sundays there is the weekly prayer meeting on Wednesday night, the Youth Fellowship on Thurs-

day night, plus choir practices and activities for the children. The Ladies' Mission Group (sewing circle) meets every second Monday evening. Bi-monthly church membership and church brotherhood meetings are held in alternate months. A strong emphasis is made on missions. The missions program is highlighted by a yearly week-long missionary conference. Five missionaries are serving on home-fields: Mr. & Mrs. Giesbrecht and Rev. and Mrs. Arnold Wiebe in Saskatchewan and Elda Kroeker in city missions here in Winnipeg. Financial support goes to these plus all conference missionaries as well as several other missionaries. Another important item in the Missions program is the children's work. About ten months of the year Good News Clubs are conducted in the church and in various homes and during July and August Vacation Bible Schools at different places in the Winnipeg area.

Looking back we must humbly thank God for the way in which He has blessed the work. By the grace of God the E.M. Church in Winnipeg shall remain true to the cause of Christ and continue to stand as a monument of the grace of God. To Him be the glory!

J. K. Reimer

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### **THE DEVELOPMENT OF THE BUTLER CHURCH (1956-62)**

"Thou art the God that doest Wonders, thou hast declared thy strength among the people." Psalm 77:14.

The seed of the present Butler Church may possibly be attributed to the efforts of the Western Gospel Mission. It was through this mission work that the John K. Reimers, then working in the Danbury and Swan Plain area in Saskatchewan learned to know the Jac. Reddekops who lived at Swan Plain. Rev. B. D. Reimer, president of the W.G.M., together with Abe F. Penner and others bought a farm in the Maryfield area. They invited the Jac. Reddekops to move on this farm, since the farming in the Swan Plain area was very difficult. This the Reddekops did. Meanwhile Rev. B. D. Reimer did much preaching in the established home churches to encourage young families to settle elsewhere to help spread the Gospel. As a result those getting interested in this movement would come to the Reddekops who would know of other farms for sale in the area. The Jacob F. Duecks, Rosenort, were the first family to purchase a large farm of eleven quarter sections in the Butler area, in the spring of 1956. Although he could only make a small down payment, he courageously moved, against the advice of other more cautious people, hoping thereby to encourage other people to come too and buy some of his large holdings. More people came and the settlement was a success. The Frank K. Dueck family bought a farm with crop and moved in August of 1956. A week later Corny Harms bought a farm and moved. The Herb Penners also bought at this time, and started to work the land, and spent the next 2 winters in the lumber camp, and

the summers on the farm. The Art Neufelds also bought in 1956 but did not move till 1957 in spring and then worked the following summer on road construction. The John Koop family bought in 1957 but did not move till spring of 1958. After this there was an influx of several families each spring.

When the Jacob Duecks had established a home in their new surroundings, they were ready to look up the neighbors and make new friends. As they visited they sought to point these people to the Saviour. This brought them in contact with the Kliewer family, Anne, David and the Jacob Kliewers. These people had received some Bible teaching from their mother in the past and were now in a receptive mood for the gospel. They were present at the first service held in the Duecks' house which was conducted by the Rev. P. J. B. Reimer. After some further contacts by Brother Dueck they surrendered their lives to the Saviour. They got together at least once a week whenever possible to study the Bible and have a prayer meeting where they would pray for the unsaved and the missionaries serving elsewhere. As others moved in these meetings were kept up every Tuesday evening in the various homes, with each one taking his turn. This has been kept up ever since, weather permitting although now transferred to the church. After the first services in the Dueck's home they moved to the Kola Public School till it burned down in the winter of 1957. After this services were held again in the homes, and also in an old house, 14'x30' of Corny Harms located on his yard. Moving cribbing and planks were used for seats. During the winter months the services were again rotated in the largest homes. In the summer the Woodville United Church was offered to us through the kindness of the English neighbors, who were always ready to help in anything they could. Here the first baptismal service took place on May 12th with 4 welcomed into the E.M.C. and 5 candidates baptized. Rev. F. D. Reimer and Rev. P. L. Friesen officiated. Harry Neufeld served with a solo, "There is a Balm in Gilead."

Though there was no resident minister, preaching was done nevertheless. Each one who had any ability to talk had to take his turn at bringing a sermon. On one occasion Corny Harms was asked, in all sincerity after the service by his brother-in-law whether he had been preaching a sermon or just talking. Once a month however, a minister, from one of the established churches would come to serve the group. Minutes of meetings were also kept. Here is an example of a motion in the minutes of Aug. 28, 1957 as recorded by the secretary Frank K. Dueck:

10. As weather conditions are more unpleasant in fall, it was found that the Sunday School classes formerly held outside would be unpleasant—so Bro. C. Harms was asked to find ways and means to make partitions in the basement of the Woodville United Church (upon which he willingly agreed) and that these classes be held there—Carried.

Christian Endeavor was also started at about this time, which was

held once a month. It was soon realized that we would need a larger church building. In the late fall of 1957 construction of a building was started; size 28'x52'. Much of the lumber was donated by Penner and Co. The windows were donated by C. T. Loewen & Sons, which was a large donation. All labor was voluntary. A few cars full of men came to help from Prairie Rose which really encouraged the Butler people. The building was left through the winter and continued again in the early spring of 1958. Donations from the other churches were also received which amounted to approximately \$800.00. These gifts were much appreciated and were a great encouragement along the way.

In the fall of 1957, Nov. 3, Abe Neufeld was baptized by Rev. P. D. Friesen.

Benches were purchased from the Bergthaler Church in Steinbach for \$125.00. Later we found that they had been built by the Prairie Rose people.

In Sept. of 1958 Rev. A. P. Unger was stationed to serve us as a minister. Rev. Unger gave instruction in several Bible courses during the winter. May 31, 1959 ministerial elections were held and Art Neufeld was elected a minister and David E. Plett a deacon. July 27, 1959 the elders Frank D. Reimer and Pete L. Friesen ordained these brethren in the Lord's service. Rev. Unger now left for other communities and these brethren were left in charge of the church work.

Since more families kept moving in, the church building soon was too small. The brethren from the Maryfield settlement wanted a church of their own so it was decided that the church building should be sold to them and that the Butler group build a new and larger one. In the late fall of 1959 the excavation was made for the new basement. Although a few inches of frost were in the ground, the footing was poured and the project was left this way till the fall of 1960 when work was again resumed. The new church basement was made into the auditorium with Sunday school classes on one side. The same winter the older church building was moved and the basement of the new one was occupied. The old church had been sold with one-third of all the supplies, plus all the benches and the pulpit. This meant we would again have to get benches somewhere.

A few brethren decided that they would build them, and so in one day all new benches were built, together with the pulpit. The district had acquired power tools by now which made the task much easier. Volunteer labor was always willingly offered among the brethren. We praise God for undertaking in all our needs and problems.

In the winter of 1962 another ministerial election was held, since it was felt that the work was too much for one minister. The result of this election January 14 was that Bro. John Harms was elected. He was ordained March 18, 1962 by Rev. P. L. Friesen, assisted by Rev. A. Neufeld.



Other activities have been carried on through the years such as Sewing Circle session every other Thursday. Young People's and Choir practice once a week, hospital singing once a week, Sunday School and regular church services on Sundays and Christian Endeavor nights once a month. Tuesday evening Bible Study and Prayer meeting. It is at these meetings especially that the close and warm fellowship in the Lord and with other Christians has been felt the most. It is our earnest desire that it may continue, even though the church congregation is large now. Three annual mission conferences have been held, and as many revival or evangelistic meetings. Communion Service is held twice a year, usually. The Frank Brauns are our part-time local missionaries, working among the Sioux Indians on the Griswold Indian Reserve. We have one baptized Indian member in our congregation. We expect more to go into full time service in the future, so that more souls will receive the Gospel. To date there has been only one funeral yet, that of a two day old child, which was buried in the local cemetery. There have been four weddings in the Butler Church with reception held in different places available at the time. There is a total of 87 members (not counting children) in the Butler Church at present. Baptismal services have been held every year. We are looking to the Lord to guide us in the future as he has done in the past, and pray that He would make us more fruitful for Him. Whatever has been accomplished, has only been possible because the Lord has given the strength, and the increase of our labor. In closing will you join with us in saying: "Praise ye the Lord."

Art Neufeld

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### **RIDGEWOOD CHURCH REPORT FOR 1962**

The origin of the Ridgewood Church goes back to 1958, when a number of things, such as overcrowded Sunday School accomodation, distance from church and mission outreach possibilities together with a suitable geographical segment from the Blumenort church made a move to establish a separate district feasible. This venture was a new one to all of us, but we looked forward with anticipation and ambition which has worked out quite well. But as we became more experienced many things did put on new meanings. Many found themselves with more direct responsibilities, but with the various committees, brethren meetings, (Geschwisterschaften), and personal dealings of different types we believe we have attained to more maturity although not perfection. We believe that the establishment of a new local district has its blessings in spite of growing pains.

Our church puts forth efforts through Sunday School work, employing 44 workers, including extension schools. Attendance in church around 170 with about 40 in extension. One missionary serves in Venezuela, S.A., two Paxmen in Africa, one school teacher serves in the northern Manitoba while five more teach nearer to home. Other areas of concern are as follows; C.M.R.C., M.D.S., D.V.B.S, S.B.I. and Mental Health.

We esteem it a privilege to be a member of the Evangelical Mennonite Conference and our aim is to make a worthy contribution toward its spiritual growth and mission outreach.

It is our sincere prayer that as this Sesquicentennial Jubilee publication goes forth that we not only look back to the past accomplishments but ask ourselves: Where do we go from here? "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night., that thou mayest observe to do according to all that is written therein for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8.

Submitted by P. P. Friesen

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### BURNS LAKE CHURCH

In September of 1958 Rev. Henry Toews, then of Steinbach, Manitoba, and a missionary candidate to the Chaco in Paraguay came to this area for an extensive program of personal evangelism. Together with his family he spent some six weeks in house witnessing for our Lord; and evangelistic services during the evenings. The Lord was pleased to bless this ministry with many, many souls coming to the Lord which filled their hearts. This new-found joy began to bubble over in testimonies to their friends and neighbors with varying results; some gladly receiving the Word of God, others turning very solidly against these new converts, so that they faced ridicule and persecution from their own families. Praise God, He that dwells within the hearts of the converts is greater than he that is in the world and many a victory was won. Soon it became apparent, however, that they could no longer fellowship in the church that had been their home church thus far and another request came for Rev. H. Toews to come to their aid. In January of 1959 Rev. Toews arrived; bringing with him the brethren David Froese and John Knelsen from the Swift Current, Saskatchewan area. Again the Lord blessed the visitation work and the gospel meetings with new souls being added to the group. For the close of this series Rev. B. D. Reimer, Steinbach, came to look over the area and the needs, which resulted in the decision to send the brethren David Froese and John Knelsen back to the area for the month of February to begin the work of instruction and preparation for organizing a local church. The Lord blessed this work with more souls brought to Himself and a reception service was held on the twenty second day of February to begin the work of instruction and preparation for organizing a local church. The Lord blessed this work with more souls brought to Himself and a reception service was held on the twenty second day of February, 1959 with Rev. B. D. Reimer officiating, assisted by Br. Elmer Hamm, MacGregor, Manitoba with twenty-one members being received into the fellowship.

Then began the work of organizing the Sunday School and the regular worship services, and immediately the problem of a place of worship came up. Br. Jacob Guenther offered their Mission church

and with thanks the group accepted this offer of gathering at their place. In March property was purchased for the new building and in June the concrete was poured and work begun in earnest to erect the house for the Lord. In August, though not yet completely finished, the building was ready to be used and it was with much thanksgiving the group gathered here for their first worship service in the building that God had provided.

By this time three more members had joined the group and Rev. D. K. Schellenberg of Manitoba had been stationed here as Pastor, whom the Western Gospel Mission gave a few months leave of absence to take on these responsibilities. Rev. Schellenberg proved a great help to the church, both in the spiritual and also in the building program. In August, upon the return of Br. Schellenberg to Manitoba, Rev. and Mrs. Abe P. Unger and family were sent here for a year and the work of the Lord continued to prosper. In June of 1960 the John Knelsens were sent to help out as the Ungers were needed back in Manitoba and on June twelfth, the day before Rev. Unger left, it was his privilege to officiate at the first baptismal service to be held in this church; two brethren were baptized and another brother received into the fellowship. In August of the same year Rev. and Mrs. Cornie Plett of Steinbach arrived to assume the responsibility of guiding and feeding the flock. The Lord is continuing to bless their efforts in souls saved and in the building up of the believers.

The church has been active in a D.V.B.S. program each summer and here too the Lord has entrusted us souls and more doors have opened for house visitations and barriers which Satan had placed in the way have broken down. Bible Clubs, too, have helped to reach many children. Two groups (Endako and Burns ) are active in Tract Mission work; working in connection with Western Tract Mission, Saskatoon, Saskatchewan and between four and five hundred names are on the mailing list for each month. Here, too, the Lord has blessed with souls saved. Then, of course, the sisters are doing a great mission work through the Sewing Circle which meets every month, making and distributing clothing, Christmas parcels, etc. They also enjoy working at the Rest Home about three days a month giving the house parents an opportunity to go out and enjoy a rest amongst the beauty which God so bountifully supplies in this area.

Another area of service for the church is the hospital. Here a group gathers each Sunday afternoon for singing, and the Lord has been blessing this to the patients and has been using this as an avenue whereby some souls have come to see the Light.

We would also give a hearty **Thank You** to the Conference for the great help you have been to us here, for your prayers, gifts, visits and fellowship. May our Lord continue to bless us together and to make us a blessing, each in our sphere, that many might yet be brought to a saving knowledge in our Blessed Lord Jesus.

John Knelsen

## HERON EVANGELICAL MENNONITE CHURCH

### Maryfield, Saskatchewan

Missions and colonization emphasis, large congregations, and the increasing scarcity of farming lands are largely responsible for the Heron Evangelical Mennonite Church to come into existence.

In the spring of 1957 the ministers of Blumenort congregation selected the names of fifteen families whom they felt would be probable candidates for colonization. These fifteen families were in turn allowed to increase the number to twenty. Thus the spirit of colonization had been fully aroused and many considered it a clear directive from God for them to move to another area.

The search for land began, and almost every possible district suitable for farming a settlement was investigated. A number of farms available along the Manitoba — Saskatchewan border came into consideration. At this time members of other congregations were already settling in the Butler district, and so the Maryfield area, some ten to fifteen miles southwest of Butler, became a likely prospect for those from Blumenort.

Already on July 4th., of 1957, three farms were bought, one by John K. Penner and H. P. Reimer, one by Menno and Norman Thiessen, and one by a group of shareholders of ten. This farm was to be held for the first minister-family that would move in. Another month later Peter P. Thiessens bought a farm, and in the fall Isaac L. Penners followed suit. In the spring of '58, when still no minister-family came, the farm held for that purpose was taken up by Ben Thiessens and Herman Friesens.

During the same time families began to move. They left their well-established buildings behind and many took residence in old and improvised buildings. In the summer of '59 Dick P. Thiessens bought a farm on the Manitoba side and moved over that same year.

A similar colonization spirit pervaded the Morris congregation, but to a lesser degree. However, in '59 two families, the Henry F. Klassens and Jac. B. Rempels, both bought a farm but moved only in the following year.

As the desire to be found in a right place of service for God, and spiritual concerns were the main motives of those that had moved, naturally, to establish a church was their first objective. It was evident from the start, due to the distance between the two districts, that the Maryfield group would some day have their own place of worship. However, as a few families had already settled around Butler by '58, the families from the Maryfield area went to fellowship there and Sunday School and Services were held in private homes. In the winter of '58 - '59 a church building was erected at Butler and for three years they continued to fellowship with them. Most of these members however, did not transfer their membership to the Butler Congregation until the spring of '60.

It was on January 25th, 1960, that the brethren of the Maryfield group first came together and decided to build a church for themselves in spring. However, when spring came the plans for building were postponed until fall. This was largely due to the indefinite situation as to their spiritual leadership. Meanwhile another approach was made to the Blumenort congregation for ministerial help.

In the fall of '60, the possibilities of building a church and beginning by themselves seemed still quite vague. But, in the meantime plans for a larger church at Butler were made and an offer to buy their church building was made to the Maryfield group. This was seemingly a leading of the Lord, and the deal was soon made. The Conference assisted in the purchase by donating \$1000.00 and special donations also came from the Blumenort and Ridgewood congregations. At a meeting shortly after, a suitable place for the church was selected on land donated by Peter P. Thiessen for this purpose, and in January of '61 the church building was moved over to this place.

When in the spring of '61 no minister-family had yet moved in, the matter was presented to the Conference Ministerial Council. Warm sympathy towards the Maryfield group was expressed and the matter of placing a Minister was handed over to the Extension Committee of the Board of Missions. As the Frank P. Kroekers from the Morris district had intimated a burden for colonization they were soon approached, and upon their consent the Morris congregation granted them a release on temporary terms.

On May 4th, 1961, the Kroekers arrived and took residence in a vacant house on the John Penner's farm. Organizational meetings were soon arranged and elections for the various church offices took place. A Sunday School executive, with Henry F. Klassen as Superintendent, was elected. Among others were: Ben Thiessen, Isaac L. Penner, and Henry F. Klassen as church committee; Dick Thiessen and Ronald Penner as song leaders; and later Peter P. Thiessen as Conference delegate. Other committees for Christian Endeavour programs, Young People's meeting, and Extension work were elected.

As the church was now ready to begin operating, an official name for identification had to be confirmed. The name "Heron" was decided on. This was simply to identify the church with the name of the district which had been derived in honour of its first English settler, a certain Mr. Heron.

In the afternoon of June 4th, 1961, the official opening of the church, and the dedication of the Congregation to serve as a local witnessing body for Jesus Christ, took place with Rev. Frank Reimer officiating. The Butler Congregation was almost totally present, and the spirit of the service was not one of severing connections with them but rather one of keeping warm relations and working together. A large number of English-speaking neighbors were also present and the service was concluded with a fellowship lunch.



That the church was now in operation was a real encouragement, yet, everyone realized that without sincere dedication and the help from God, the work would not prosper. Ties with the Butler church were held in a number of ways. One was the convert instruction classes which were a result of the revival meetings the two churches held together just prior to opening of the Heron Church. Baptism followed in each church separately, and thus on August 27, 1961, five were baptized by Frank P. Kroeker upon the confession of faith. This brought the membership of the Heron church to thirty-five. Other areas in which the churches worked together were the Sunday School picnic held in July, 1961, and the Chrirstian Endeavor programs held monthly in each church alternately.

Towards the end of 1961 the church felt the need for another minister. So, on December 10th an election took place and the lot fell on brother Henry F. Klassen. Having experienced many setbacks in material things and in his health since their move to Maryfield, it was evident that the Lord had called a well-prepared brother to service. However, due to increasing ill health his ordination was postponed indefinitely.

We feel however, in spite of the many adversaries that a young church faces, the Lord has already blessed His work. At present the Sunday School attendance stands at ninety-four. A number of English neighbors come to fellowship with us regularly, all services are therefore held in English. Under the extension program the church carries on with singing and visitations in Maryfield. A monthly publication, "The Way", is distributed to every boxholder of the Maryfield, Ebor, and Cromer post offices. Thus our witness enters some four hundred and forty homes by mail each month. Young People's meetings and Christian Endeavor programs are held every month, whereas Bible Study and Prayer meetings are held weekly only during the winter months. Sewing circles are also held by the sisters of which Mrs. Ben Thiessen is President and Mrs. Norman Thiessen the secretary.

Again we must say, the Lord has led in wonderful, yea at times in unsearchable, ways. The move to this new area has required a definite sacrifice of each one, but in return, many blessings have been the reward. The Lord's command to "Go ye into all the world" and His promise of "Lo, I am with you alway" have proved to be comforting words. However, formost in our minds shall be the verse in Psalm 127:1 "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Frank P. Kroeker

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### **ROSEISLE EVANGELICAL MENNONITE CHURCH**

The Rosenort E.M.C. was challenged with the spiritual needs of Roseilse by Rev. Ben Hoepfner of the E.M.C.

The challenge was accepted, and after consultation a tent was pitched

on the church grounds of the Roseisle Mennonite Mission Church, where from July 20 - 27, 1959 the first D.V.B.S. was held under the supervision of C. F. Dueck of Rosenort.

After this attempt which seemed successful, visitations were made to enquire about Sunday School. This was done by Rev. P. L. Friesen and C. F. Dueck, but at that time was not accepted.

When the E.M.C. held its Annual Missionary Convention in 1959, three men from Roseisle came for a service mainly to ask for help in their Sunday School. They received a warm welcome and Sunday School was started sometime before Christmas that year.

In January 1960 the group at Roseisle at their annual meeting decided that the Rosenort E.M.C. was to have complete charge of the Sunday School and conduct one service a month till Easter.

In these months some definite changes took place. Some of the group pulled out, but others came and made real decisions for the Lord. At first C. F. Dueck carried on with the Sunday School then H. D. Harms took his place, which was March 13, 1960.

One month later the group decided that the Rosenort E.M.C. was to have complete charge of the Sunday School and also for the services.

Now plans were made for evangelistic meetings. These were conducted by Rev. B. D. Reimer in the beginning of June, 1960. These meetings were very well attended and some decisions were made. Then on the 21st of June a number of ministers drove down to Roseisle to further plan the work. This meeting was chaired by Rev. B. D. Reimer. A deep concern was sensed in every heart that the Lord's will might be done. The E.M.C. gave its willingness to serve but whether it would become an E.M.C. Church was postponed to a later date.

The next concern was to station a minister there. In January, 1961 Rev. and Mrs. Dave Harms expressed their willingness to move to Roseisle for a few months to take up the work.

February of that year marked a real stepping stone in the work. Rev. Gladwin Plett conducted special meetings where new decisions were made for the Lord.

The first baptismal service was held on May 22, 1961 where two brethren were baptized and one couple from the Bergthaler church was accepted into membership. The afternoon was marked by the Lord's Supper. The boat was launched but much lay yet ahead.

The work continued. In August a couple from MacGregor moved in to help along. On September 13 we had our first organizational meeting. A Church Board was elected who now took it upon themselves to clear the building debts and reach a satisfactory agreement with those who had been involved in the work before but now showed no interest.

After contacts were made the former leader of the group called a meeting to establish an agreement between the group now in charge and those who had left. After some discussion it was agreed that the new group would pay back some of the money collected by former members. This was done shortly after and an E.M. Church was established.

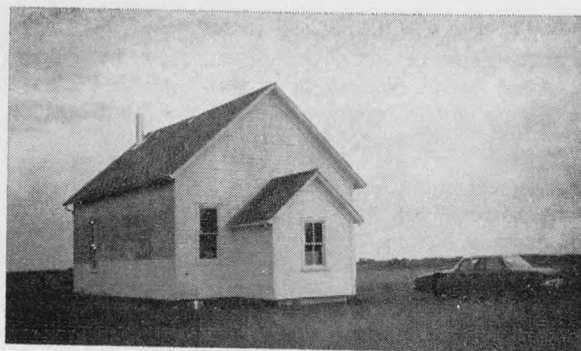
A Sommerfelder couple was accepted into membership in April, 1962. This brought the membership up to 10. In October of this same year another couple moved in from Morris to give their helping hand.

The Rosenort Church has helped in the Sunday School to the end of October of 1962 but from here on we have organized on our own.

We can truly say the Lord has blessed, to Him be all the honour and glory.

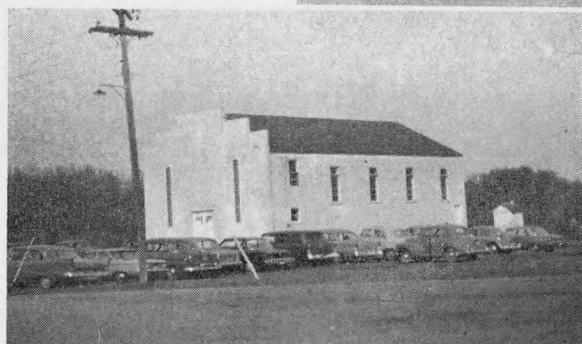
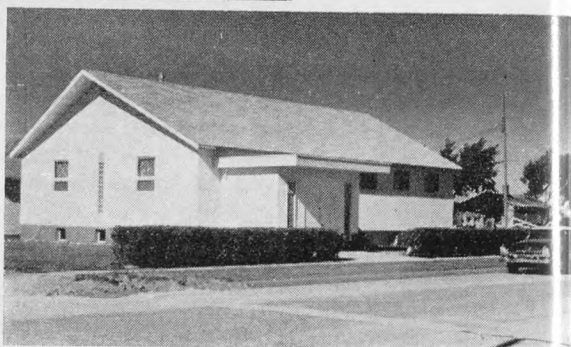
Dave Harms

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**Arden Church**  
served by the Mac  
Gregor pastor, Elmer  
Hamm.

**Portage la Prairie  
Church, recently built.**  
Pastor: D. K. Schel-  
lenberg.



**MacGregor Church,**  
Manitoba,  
Pastor: Elmer Hamm.

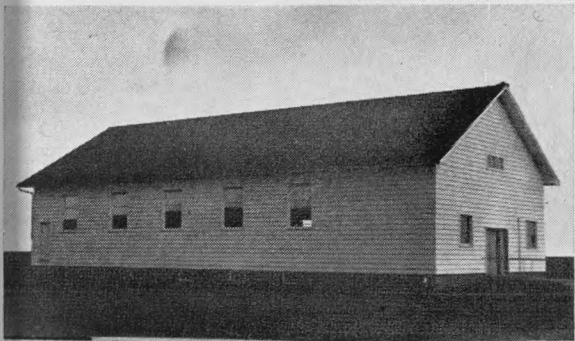
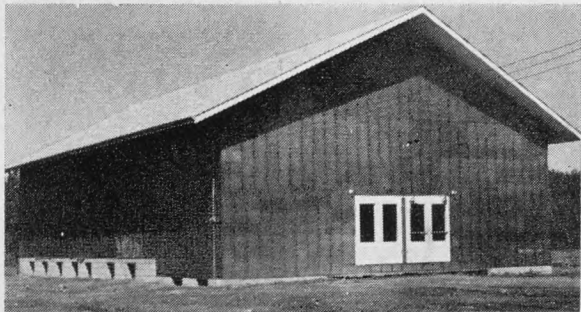
**Pleasant Valley  
Church northwest of  
Rosenort.**  
Pastor: D. F. Eidse





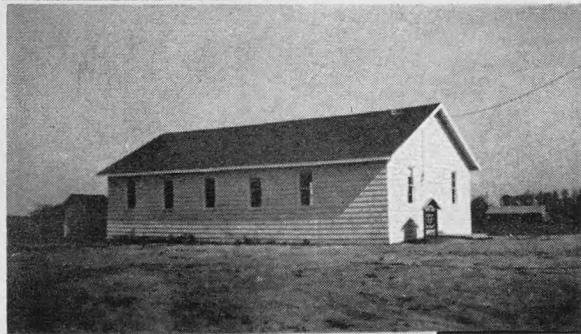
**The Swift Current  
Church. Pastor Ben  
Friesen.**

**The Butler Church.  
Pastor: Art Neufeld**

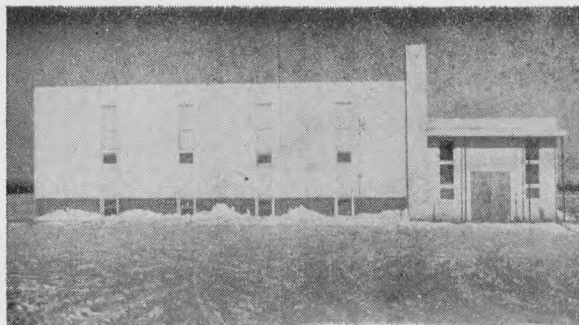


**The Wymark  
Church, Sask. Pastor:  
Arnold Fast.**

**The Heron Church  
at Maryfield, Sask.  
Pastor: Frank P.  
Kroeker.**







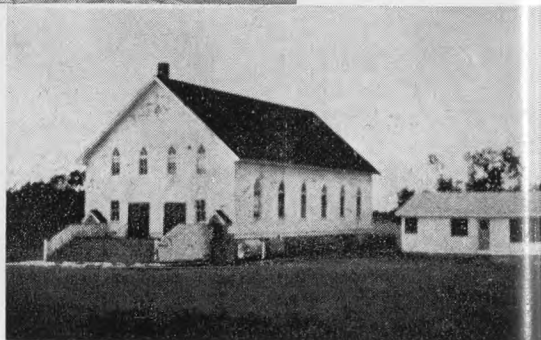
Washow B.  
Church. Pastor: Dr.  
David Thiessen.

Burns Lake Church.  
Pastor, Corny Plett.



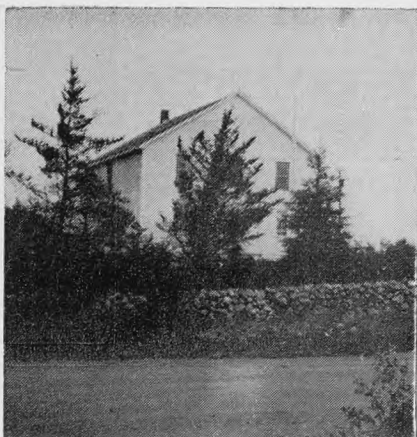
Kleefeld Church  
Built in 1939. Pastor  
John R. Friesen

Prairie Rose Church  
and Sunday School  
Bungalow. Pastor:  
Frank D. Reimer.





**Flin Flon Chapel. Missionary;  
Henry Koop.**



**Endeavour Chapel. Missionary;  
Edwin Wright.**

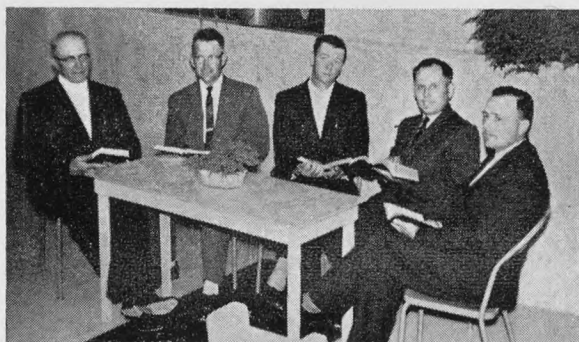


**Interior view of Wy-  
mark Church. Sask.**



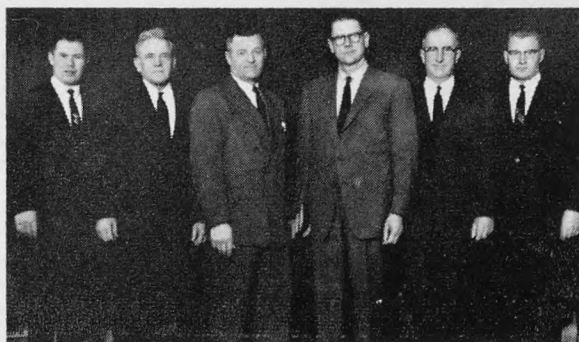
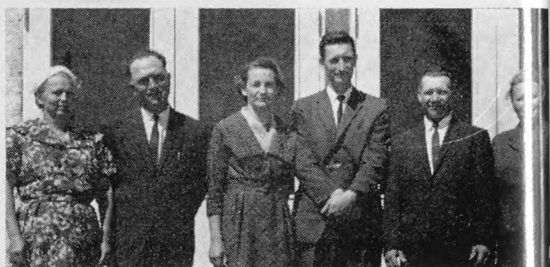
**Interior view of the  
Steinbach Church, the  
largest in the E.M.C.**

**Church Committee  
of the Portage la Prai-  
rie Church. Pastor: D.  
K. Schellenberg.**



**The ministry of the  
Wymark Church, Sa-  
satchewan.**

**The ministry of the  
Butler Church.  
David Pletts  
Art Neufelds  
John Harms**



**The ministry of the  
Prairie Rose Church.  
l. to r. Peter Guenther,  
Peter A. Plett, P. I.  
Reimer, Abe P. Unge,  
Isaac Plett, Vernon  
Reimer.**

The ministry in the Morris area.

b. l. to r. F. P. Kroeker, Ben F. Eidse, Ben L. Kroeker, Dave Harms, Melvin Dueck. f. l. to r. P. W. Brandt, C. P. Dueck, P. L. Friesen, P. J. B. Reimer, Henry R. Friesen.



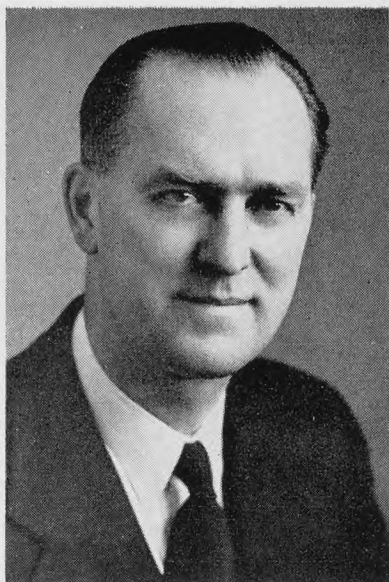
The ministry of the MacGregor Church. l. to r. H. Thiessen, deacon; Elmer Hamm, pastor.



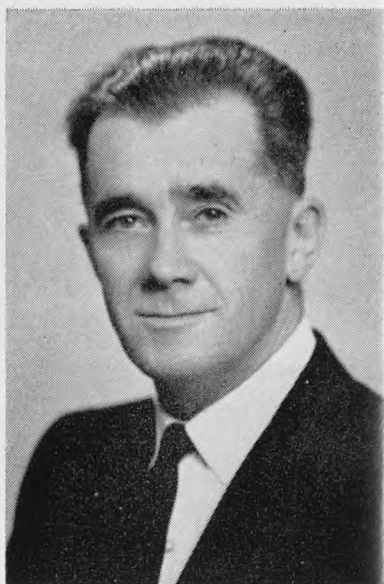
David F. Eidse, Pastor: Pleasant Valley Church.



Nick F. Eidse, deacon Pleasant Valley Church.



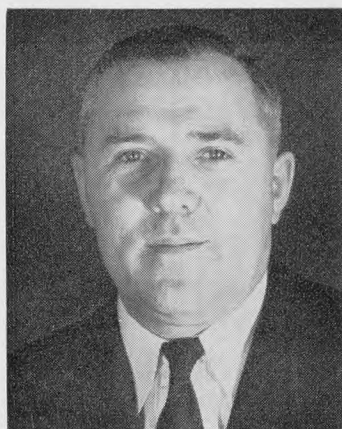
**Peter J. B. Reimer, minister in Morris area. Collegiate teacher in Grunthal.**



**Peter L. Friesen, bishop of Morris area.**



**Frank P. Kroeker, pastor of Heron Church.**



**Ben D. Reimer, minister in Steinbach Church. Principal of Steinbach Bible Institute.**





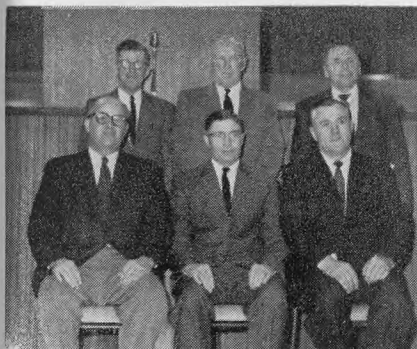
**Ben Friesen, pastor of the Swift Current Church.**



**John Knelsen, deacon, W y-mark Church.**



**Peter D. Friesen, retired pastor of Steinbach Church.**



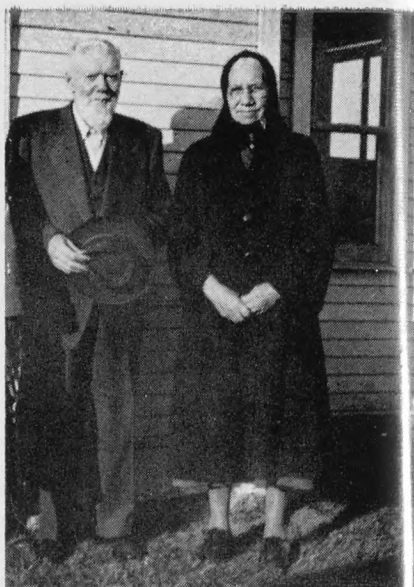
**The ministry of Steinbach Church.**  
b. l. to r. Deacons: Peter L. Penner,  
John B. Reimer, C. U. Klassen.  
s. l. to r. Ministers: Archie Penner,  
Jac. P. Dueck and Ben D. Reimer



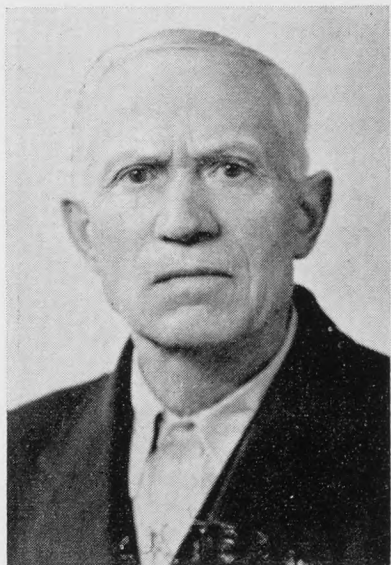
**Corny Plett, pastor of Burns Lake Church, B. C.**



**Johann K. Friesen and Mrs. Deceased minister of Rosenort-Rosenhof Church.**



**Henry R. Reimer and his second wife. Deceased Pastor of the Prairie Rose Church.**



**Peter P. Reimer, Elder 1926 - 1949. Moved to Mexico in 1948.**



**David P. Reimer, Elder of Blumenort, 1948 - 1962.**

## **Die Entstehung und Geschichte der Evangelischen Mennoniten Gemeinde (Kleine Gemeinde)**

Wie es zur Gruendung jeglicher Gemeinde oder Koerperschaft eines Gruenders bedarf, so war es auch bei dem Voraeltesten Klaas Reimer und sein Mitarbeiter Prediger Cornelius Janzen welcher 1805 in der Chortitzer Kolonie als Prediger berufen worden war, durch die unsere Gemeinde gegrundet wurde.

Christus ist ja nun zwar das wahrhaftige Haupt und der Eckstein der Gemeinde, davon Paulus in Epheser 2:20 spricht: "Erbaut auf den Grund der Apostel und Propheten, da Jesus Christus der Eckstein ist." In Matthaeus 15, 18 spricht der Heiland selbst: "Auf diesen Felsen will ich bauen meine Gemeinde und die Pforten der Hoelle sollen sie nicht ueberwaeltigen."

Von diesem Gruender und Aeltesten wollen wir hier kurz eine Biographie darlegen, bevor wir weiter zu der Entstehung und Geschichte unserer Gemeinde gehen.

### **Biographie des Aeltesten Klaas Reimer**

Klaas Reimer wurde im Jahre 1770 in Preuszen geboren. Wahrscheinlich in Petershagen bei Fischershof, denn von dort schreibt er selbst, hat er sich in seinem 28. Lebensjahr nach Neuhuben bei Danzig, ungefaehr 40 Werst (27 Meilen) von seinem Geburtsort, im Januar 1798 verheiratet. Er fand dort in der Tochter des Aeltesten Peter Epp, der schon vor drei Jahren gestorben war, eine Lebensgefahrtin. Diese Tochter diente zu der Zeit bei ihrem Onkel Cornelius Epp, welcher im Witwenstand lebte, als Schaeferin. Als sie sich verheiratet hatten, verkaufte der Alte die halbe Wirtschaft an ihnen; wo sie ueber 6 Jahre wirtschafteten. Dazu ihnen Gott, wie er selbst schreibt Friede und Segen verlieh. Der Oheim war der Vize (Gehilfs) Aelteste und hatte eine Gemeinde auf dem Lande von ungefaehr 100 Glieder zu betreuen, nebst drei anderen Dienern. Bei ihnen im Hause hatten sie jeden zweiten Sonntag ihre Versammlung. Von seinen Eltern finden wir keine Beschreibung noch irgend eine Erwaehnung ueber deren Beschaeftigung oder Beruf. Er hatte gar keine Schulbildung; doch ist noch eine eigenhaendige Beschreibung ueber sein Austritt aus der Groszen Gemeinde wie auch etliche Predigten in guter Handschrift nach dem damaligen Stil vorhanden.

Aus seiner Beschreibung ueber die ernsten Ursachen und Gruende seines Austrittes und Gruendung einer neuen Gemeinde offenbart sich, dasz er einen zaehen und festen Charakter besasz ohne welchen er vielleicht kaum den ernsten Schritt haette vermocht auszufuehren, dazu sein Schoepfer ihn berufen hatte.

Was sein Intellekt betrifft, ersehen wir, dasz er ein Wohlgefallen und Interesse an Kunstwerken hatte. So schreibt er, dasz sein Sohn im Jahre 1835 durch Aufmunterung von anderen Leuten und getrieben von starker Neugier einen kunstvollen Wagen fabrizierte, der

mittels einer Handkurbel, von dem auf dem Wagen sitzenden Mann sollte getrieben werden. Er bekennt selber zu viel Neugierde dazu gehabt zu haben; er hat das auch vor der Gemeinde bekannt, weil diese Neuigkeit in der Gemeinde unter einigen Bruedern Unzufriedenheit erregt hatte.

Immer wieder offenbart sich in seinen Schriften seine Festigkeit, wenn er wiederholt den Ausdruck macht, dasz bei ihm kein Nachgeben gewesen sei, wenn ihm Widerstand und Widerspruch gegen seine Ueberzeugungen, die er, soweit ihm die Schrift bekannt war, begegnete. Er war ein Mann, der nicht ein Mitlaeufer mit der Mehrheit war wie es sonst so viele gibt.

In seiner Jugend hat er frei und in weltlichen Vergnuegungen gelebt. Doch leuchtet aus seiner Erfahrung hervor, dasz er trotz Wohlgefallen an weltlicher Lust, Respekt und Achtung fuer aeltere, gottesfuerchtige Leute gehabt hat. Er beschreibt selber eine Erfahrung, wie er auf dem "Scharwerk" (roadwork) unter weltlicher Gesellschaft mit diesen versucht hat, Karten zu spielen welches damals sehr ueblich gewesen ist. Wie ein aelterer Mann zu ihm getreten sei und habe zu ihm gesagt: "Wenn du das noch nicht verstehst dann lasz es lieber, zufrieden denn es ist ein Uebel."

Er beklagt aber voll Suende und Unreinigkeit gewesen zu sein. Als er sich darnach im Fruehling zu den Zimmerleuten begeben hatte, wo man von morgens bis abends da man eingeschlafen, kein geistliches Leben fuehrte, sondern nur Scherz und Narrheit getrieben wurde, trat er in denselbigen Fruehling 1790 der Gemeinde bei und liesz sich taufen. Nun hatte er unter den Zimmerleuten einen schweren Streit zwischen dem Guten und Boesen; er verliesz sie und ging daher nicht mehr mit ihnen mit. Darnach ist er auf "Scharwerk" gewesen und auf Hochzeiten gekommen, wo er noch wieder bedauert, zu leichtsinnig in Vergnuegen mitgelebt zu haben.

In seiner Einsamkeit hat Gottes Geist, wie er sagt, tief sein Gewissen bestraft. Dennoch, schreibt er, hat er aber nicht genug Gottes Wort untersucht, das ihm daher in seiner Nachlaessigkeit sehr verdunkelt geblieben ist. Da schreibt er buchstaeblich weiter: "Ich uebte mich zu sehr in dem erschaffenen Wesen, aber den Schoepfer aller Dinge selber habe ich nicht genug gesucht und geehrt." Er hat auch oft im Maertyrerbuch gelesen, und es gerne gehoert, wenn aeltere Leute sich aus heiliger Schrift unterhielten, besonders wenn sie auf die Wunderwerke Gottes kamen. Es waere hieraus zu schlieszen, dasz sein Geist besonders auf sichtbares und fuehlbares Wesen gerichtet gewesen ist.

Aus seinen weiteren Lebenserfahrungen, Verteidigungen und Ansichten laeszt sich schluszfolgern dasz er nicht frei von einem etwas engherzigen Charakter gewesen ist, welches vielleicht damit koennte zu tun haben, dasz die Gemeinde, die er gruendete, waehrend sei-

ner Zeit und auch laengere Zeit spaeter nur ein schwaches Wachstum zu verzeichnen hat. Sollten wir etwas seiner einseitigen und engherzigen Festigkeit zur Begrueundung darlegen wollen, dann mueszten wir wohl die Gelegenheit darstellen, als er sich wider einer Heirat verteidigte, wo ein Witwer die Schwester seiner verstorbenen Frau heiratete. Als ihm da nun ein Aeltester die Frage stellte, was er aus heiliger Schrift dawider aufweisen koenne, antwortet er: Aus heil. Schrift wollen wir jetzt nicht viel darueber reden, und nennt 3 Voraelteste die solches nicht erlaubt haben, und wenn die recht gehabt haben nach der Schrift dann habe er auch recht, und wenn die nicht recht gehabt haben, dann gaebe er zu, dasz er auch nicht recht habe.

Spaeter nach seinem Austritt muessen wir ihm aber alle Achtung schenken, wenn wir ihn etwa 13 Jahre nach der Gruendung unserer Gemeinde frei vom einseitigen Festhalten an den alten Traditionen finden, wie er ueber Johannes 13 bezueglich der Fuszwaschung nach des Heilandes Lehre denkt und auch in der damals noch jungen Gemeinde einfuehrt, welche auch bis auf den heutigen Tag in unsere Gemeinde und Konferenz ununterbrochen behalten geblieben ist. Damals aber war das in den Gemeinden, der dortigen Umgebung eine unbeachtete Ordnung heiliger Schrift.

### **Ursache und Entstehung der Gemeinde**

Die Mennonitischen Ansiedlungen bei Danzig lagen ja in dem wohlbekannten Ost und Westpreuszen, dahin die Taufgesinnten, wie sie waehrend der Reformationzeit genannt wurden, im 16 Jahrhundert aus den Niederlanden und auch manche aus Sueddeutschland, Schweiz und andern Laendern ihres Glaubens und den schweren Verfolgungen wegen, gefluechtet waren. Dr. Horst Penner schreibt: Rund 100 Jahre flosz ein breiter Fluechlingsstrom aus den Niederlaendisch-niederdeutschem Raum nach Preuszen.

Schon im Jahre 1547 hatte der Danziger Stadtsrat und Buergermeister durch den bescheidenen Phillipp Fresen eine Einladung an Leuten, welcher Kondition sie auch sein mochten, ergehen lassen, sich zur Trockenlegung |der unter dem Meeresspiegel liegenden Suempfen und Maerschen,, mit voelliger Glaubensfreiheit nieder zu lassen und ihren Glauben zu beleben. Die Laendereien waren den Niederlanden sehr aehnlich. Hier bedurften die Laendereien die ganze, in Jahrhunderte geschulte Entwaesserungs-Technik, und da sie durch niemand zu ersetzen war, wurden die Taufgesinnten, die in ihrer alten Heimat verfolgt wurden hier geduldet und sogar zu den wichtigen Aufbau des Landes gewuenscht. Anfaenglich forderte diese Arbeit wegen dem Sumpf- und Malariafieber und groszen Beschwerden, bis zu 80% der Menschen zum Opfer welches die tief glauebige Maertyrer aber lieber entgegen nahmen, als an den Marterpfaehlen und auf mancherlei anderen Weisen verfolgt und grausam hingerichtet zu werden.

Unter diesen groszen Schwierigkeiten wurden sie hier sogar ge-



wuenscht und wandelten die Suempfe zu den schoensten Gaerten und Laendereien um. Sprichwoertlich hatte ja die erste Generation hier den Tod, die zweite die Not und die dritte das Brot.

Im 18ten Jahrhundert finden wir hier grosze mennonitische Gemeinden, darunter auch die Gemeinde in und um Danzig, wo auch der Gruender der Kleinen Gemeinde, Klaas Reimer, geboren, erwachsen und zum Glauben gekommen ist. Doch offenbart sich hier zu dieser Zeit eine traurige Ungeistlichkeit unter den mennonitischen Gemeinden. Wie es dem aus Aegypten herausgeretteten Isreal erging, dasz es ihre Erettung vergessen hatte und abfielen so erging es auch unserm Volk nach ihrer Errettung von schwerer Verfolgung, als sie gehaebig wurden und zu Wohlstand kamen, darinnen sie nun schon bald zwei Jahrhunderte gelebt hatten. Unreinigkeit, Unzucht, Streit und Schlaegerei kamen nicht selten vor. Taenzer und Trunkenbolde wurden dem Gebietsamt von der Gemeinde ueberwiesen

Als am 1. Febr. im Jahre 1801 auf dem Lande eine Predigerwahl gehalten wurde, traf Klaas Reimer das Los zu diesem Amt. Nach seiner eigenen Beschreibung fuehlte er sich ganz ungelehrt und unbeschnitten zu diesem Amt. Dazu noch ein Neuling und Fremdling. Die Schrift war ihm auch ziemlich unbekannt. Er vertraute aber auf Gott und setzte sich vor, an der Wahrheit fest zu halten. Doch war es ihm schwer und oft wollte ihm auch der Mut entfallen. Er deutet auch an dasz sich hier das Korinther Wort an ihm erfuellte. "Was toericht ist vor der Welt, das hat Gott erwaelet."

Er war sehr enttaeuscht, dasz er auch unter dem Lehrdienst Falschheit merken musste. Mancherlei hat ihm selbst im Lehrdienst unbiblisch gedeucht. Oft betont er, dasz er in den vorgekommen Disputationen nicht hat von seinen Ueberzeugungen ablassen und nachgeben koennen.

Als im ersten Jahre seines Dienstes ein Einschraenkunsbrief von dem Koenig aus Berlin an die Mennoniten gekommen war, versammelten sich die Lehrstaende aus Ost- und Westpreuszen, um eine Verbesserung im Geistlichen zu treffen, wo auch Reimer auf 3 solche Zusammenkuenfte zugegen gewesen ist. Da betont er klar gemerkt zu haben, dasz der Tempel nicht wuerde gereinigt noch die Luecken geschlossen werden. Stolz, Pracht und Hochmut hatte unter vielem Streit zugenommen. Weil in Preuszen scheinbar auf keine Besserung im Geistlichen zu hoffen war, vornehmlich bei der Danziger Gemeinde, so fuehrte das zu der Entscheidung, den schon vorher nach Ruszland ausgewanderten Glaubensgenossen nachzufolgen.

Die Auswanderung der Mennoniten von Preuszen nach Ruszland war eine andere, als die von Ruszland nach Amerika, die in wenigen Jahren ausgefuehrt wurde. Dr. Horst Penner schreibt in seinem Buch, "Weltweite Bruderschaft", dasz der uralte Voelkerweg, wie er einst weichselaufwaertz in Preuszen hinein fuehrte, seit 1788 bis 1861 wieder dem Treck zahlreiche Bauernwagen hoch beladen mit Hausrat, Betten

und Moebeln einer neuen Heimat, den Steppen Ruzslands zu, gesehen wurde. Zu diesem Treck gehoerte auch Klaas Reimer mit einer Gruppe von etwa 30 muendiger Seelen die am 23. Aug. 1804 Preuszen verlieszen und kamen am 27. November in Ruzsland in der Chortitzer Kolonie an. Dort haben sie die Brueder im niedrigen Stande angetroffen, welches ihm gefiel. Jedoch war durch die nach Ruzsland vorher Eingewanderte viel Unlauterkeit und Unfrieden mitgebracht worden. Als zum Beweis fuehren wir hier ein Bild an: Es kam von der Molotschna, wiederholt Einladung nach der Chortitzer Kolonie dasz der Aelt. Joh. Wiebe solle hinkommen, um Schwierigkeiten zu schlichten und Frieden zu stiften. Im folgenden Fruehling sind 4 Diener, darunter auch Reimer, hingefahren. Es hatte sich hier um ein Stueck Bauholz zwischen dem Oberschulzen Klaas Wiens und einen Prediger Huebert gehandelt. Man hatte bis tief in der Nacht darum disputiert. Als man schliesslich ohne den Frieden zu erreichen auseinander gehen wollte steht der Oberschulze weinend da. nach dem die anderen verlassen hatten, und fraegt Reimer noch einmal, wie es nun doch werden soll. Reimer, der sonst die Schuld nicht bei Wiens befunden hatte, antwortet ihm: "Gib doch zu, das wird dir nichts schaden, wenn du auch nicht unrecht hast." Darauf hatte Wiens eingewilligt, und die andere waren zurueck gerufen worden, und die Sache konnte noch beigelegt werden.

Reimer hatte eine feste Ueberzeugung, dasz Kinder Gottes den Frieden und der Heiligung nachjagen muessen; davon gibt auch Franz Isaac in seiner Beschreibung ueber die "Molotschnaer Menoniten" Zeugnis von Reimer und auch spaeter von der Kleinen Gemeinde. Aehnlich schreiben auch andere Geschichtsschreiber von ihm.

Anno 1805 zog Reimer mit anderen nach der Molotschnaer Kolonie und machte sich dort ansaessig. Hier war nun ein Jacob Enns als Aeltester berufen. Sein Haushalten aber im Hause Gottes war sehr flach und ungeschickt, so dasz Brueder sich beugen und durch Gewalt zum Gehorsam gezwungen werden sollten. Solches, Verfahren, Herrschen und Ueberweisungen der Uebeltaeter ins Gebietsamt, wachrend er noch dabei das heil. Abendmahl unterhalten wollte, fuehrte endlich dahin, dasz die Predigerbrueder, Klaas Reimer und Cornelius Janzen sich vom Abendmahl zurueck zogen. Viele erkannten die Ungeistlichkeit des Aelt. Enns, aber sie verlieszen ihn nicht und hielten es lieber mit der Mehrheit. Sie hatten wohl lieber die Ehre bei den Menschen als bei Gott.

Der erste feste Tritt, beueglichs des Ausgangs war im Jahre 1813 gemacht, mit noch etwa 18 Familien. Wahrscheinlich hat es schon im vorhergehenden Jahr Neigungen zur Trennung gegeben denn alle Geschichten hierueber weisen auf das Jahr 1812 hin.

Verkennungen, Widersprueche und Miszgunst blieben ihnen aber auch weiter nicht erspart. Verschiedene Zechen und Reihendienste, davon Prediger sonst befreit blieben, wurden diesen zwei Predigern auch aufgelegt. Erst nach einem weiteren etwa Vierteljahrhundert,

als Johann Cornies obrigkeitliche Aufsicht ueber unsere Mennoniten bekam, sah auch dieser darnach, dasz die Kleine Gemeinde vollstaendig als eine mennonitische Gemeinde Anerkennung und Rechte bekam.

Nun sollte die Gemeinde auch etabliert und einem Aeltesten unterstellt werden. Es wurde aber kein Aeltester gefunden, der dazu willig war, ihnen damit zu helfen. Doch im folgenden Jahr 1814 liesz sich ein Aelt. Janzen von Schoenwiese dazu erbitten, und wurde schliesslich das Los ueber Reimer und Janzen geworfen welches auf Reimer fiel. Da sich aber weiter niemand erbitten liesz, Reimer als Aeltesten zu befestigen, so einigten sie sich, nach langem Forschen und Lesen dabei sie fanden, dasz Menno Simon wohl ueberhaupt nicht in sein Aeltestenamnt ordiniert und befestigt worden sei, und Aeltester Heinrich Janzen in Schoenwiese sei nur von einem Prediger Corn. Warkentin in sein Aeltestenamnt befestigt, dasz er sein Amt auch in dieser Weise annehmen duerfe. Darauf hat sein Genosse, Prediger Corn. Janzen, ihn durch eine Befestigungsrede vor der Versammlung angenommen welches erst im Jahre 1816 geschehen ist. Von dieser Zeit an haben sie sich selber als die Kleine Gemeinde angesehen, die er spaeter in seinem Schreiben auch so betitelt. Jedoch finden wir nirgends, dasz dieser Name jemals formell gewaehlt und angenommen worden ist. Es ist fast selbstverstaendlich, das die kleine Gliederzahl im Vergleich zu der gegenueberstehenden Gemeinde mit ihrer groeszeren Gliederzahl zu der Bennung der "Kleinen Gemeinde" und die andere, die "Grosze Gemeinde" gefuehrt hat. Erst im Jahre 1952 hat unsere Gemeinde sich den Namen "Evangelische Mennoniten Gemeinde" gewaehlt. 140 Jahre hat sie unter dem Namen "Kleine Gemeinde" gestanden. Heute sind unsere Gemeinden in den verschiedenen Provinzen und Laender als Evangelische Mennoniten Konferenz bekannt.

### **Entwicklung der Gmeinde von der Entstehung bis 1874**

Der Austritt und die Entstehung einer jungen Kleinen Gemeinde, war geschehen. Doch ohne schwere Kaempfe blieb auch diese neue Gemeinde nicht. Das Wachstum dieser Gemeinde ging sehr langsam voran. Reimers scharfe Festigkeit in seinen Uberzeugungen, im Frieden und auf dem schmalen Weg zu bleiben, kann viel damit zu tun gehabt haben. In seinem scharfen Ernst und Aufrichtigkeit leuchtet es heraus und wird auch so von andern Schreibern erwahnt, dasz er etwas engherzig mag gewesen sein.

Aeltester Reimer diente der Gemeinde nun mit der Taufe und Abendmahl. Der Aelteste Enns und dessen Mitarbeiter beschlossen anfaenglich, dasz Glieder von Aeltesten Reimer getauft, mueszten bei Aufnahme in ihrer Gemeinde wieder getauft werden. Enns starb aber im folgenden Jahr, und die Geschichte schweigt weiter von solchen Handlungen.

Sein treuer Mitgenosse, Cornelius Janzen, litt auch Schiffbruch in seinem Wandel und kam zu Fall und verliesz die Gemeinde und kehrte wieder zurueck zu der groszen Gemeinde. Zu dieser Zeit war

aber ein Prediger Abraham Friesen, aus der groszen Gemeinde, ein Schwager zu Aelt. Reimer, der Gemeinde beigetreten und arbeitete ernst und treulich mit. Nach dem Tode des Aelt. Reimer wurde dieser ins Aeltestenamt berufen. -Zuvor entstand ein irrtuemlicher Geist der falschen Demut in der Gemeinde. Menschen kasteieten sich selber und lagen bis tief in der Nacht draussen in Graeben, taten lange Gebete und gingen sehr schlicht, sogar schlecht gekleidet, um von auszen ihre Demut zu beweisen. Reimer stand auch hier fest wider den Anlauf solchen Geistes und wendete sein Moeglichstes an, diesen Geist zu daemfen. So gab es auch eine Erregung als die Bewegung ueber das Tausendiaehrige Reich prophezeit wurde, wie der Lehrdienst es nicht verstehen konnte. Reimer blieb ein sturmgepruefter Mann. Als es bei einer Gelegenheit dahin kam, dasz man ihn zwingen wollte, als er vors Gebietsamt gefordert wurde, um einzuwilligen, Diebe helfen obriekeitlich einzuliefern, mit der Drohung, wo er sich nicht koenne dazu befinden, dann solle er in die Verbannung abtransportiert werden, hatte er sich aber auf die heil. Schrift berufen und gesagt, dasz er eher mit solchem Los zufrieden sein wolle, als seinem Naechsten Gewalt antun. Nach wiederholten Aufruf sich vors Gebietsamt zu verantworten, hat man ihn schliesslich in Ruhe gelassen. Was ihm dabei am traurigsten mag gestimmt haben, war wohl dasz er erfahren muszte, dasz er von mennonitischen Lehrdiensten angeklagt worden sei als ungehorsamer Buerger. Reimer selber starb am 28. Dez. 1837. Sein Tod soll ihn auf einer geistlichen Besuchsreise, die er reitend auf einem Pferd unternommen habe, ereilt sein.

Unter den aufgezeichneten Wahlen die in Ruszland aufgezeichnet sind finden wir, dasz auch ein mancher Diener wegen ungewuenschte Handlungen vom Amt abgesetzt worden ist. Auch stand die Gemeinde einstweilen in 3 Abteilungen. Zwei dieser Abteilungen wurden durch den Aelt. Jakob Wiebe, wohnhaft in der Krim, der im Fruehjaehr 1868 as Aeltester berufen wurde, schon am 6. Mai desselbigen Jahres vereinigt. Am 20. Mai selbigen Jahres hielt er in der Molotschna Kolonie noch eine Diakon- und Predigerwahl. Und weiter im September liesz er sich mit einigen andern Gliedern noch einmal taufen und zwar im Flusz und verliesz die Kleine Gemeinde. Hiermit entstand nun die Krimer Bruedergemeinde.

### **WIRTSCHAFTLICHER AUFSCHWUNG IN RUSZLAND**

Der wirtschaftliche Zustand entwickelte sich in Ruszland sehr segensreich und stand in keinen Vergleich zu der Pionierentwicklung in Preussen, da in Ruszland die Landschaften und das Klima sehr gunstig waren.

Das Schulwesen aber stand sehr niedrig, wie es aus Preussen mitgebracht und bis zur Zeit des Johann Cornies damit fortgefahren wurde. Seit dieser Zeit wurde das wirtschaftliche Verhaeltnis sehr gehoben, besonders aber das Schulwesen, wie wir das auch an unesrn Voreltern, die von Ruszland hier eingewandert sind, gemerkt haben, dasz sie anstaendig geschult waren.

## Ursachen zur Auswanderung nach Canada und den Staaten

Wir lassen hier zuerst Leonhard Suderman reden, der die Deputationsreise von Ruszland nach Amerika beschreibt und selber einer der Deputierten gewesen ist. Da schreibt er: "In Ruszland glaubte man durch ein ewiges Privilegium, das ihnen im Jahre 1800 von Kaiser Paul verbrieft wurde, der Anfechtung enthoben zu sein. Er schreibt dieses im Jahre 1897 und sagt weiter: "Da brachte vor 26 Jahren ein neues Militaergesetz, das ohne Unterschied - die dortigen deutschen Kolonisten nicht ausgeschlossen - die Untertanen zum Militaerdienst verpflichtete, sie in Unruhe und veranlaszte die Sendung einiger Brueder nach Petersburg," um genaue Erkundigungen einzuziehen, ob nicht unsere Zukunft, trotz einem ewigen Privilegium, gefaehrdet sei. Die Antwort, die man dort erhielt, war keinsweges beruhigend. Im gemaeszigsten Falle koenne man uns vom direkten Waffendienst frei machen, aber doch nicht des Sanitaetsdienstes entbinden. Da wir aber auch im Sanitaetsdienst das Kriegeswesen unterstuetzen wuerden wenn wir uns dazu anwerben lieszen, und wir ueberhaupt beflissen sein wollten, unsere Jugend vor den Gefahren, denen sie im Kasernenleben ausgesetzt sein wuerden, so fanden wir wenig Beruhigung durch die Erkundigung. Wir sahen unsere Existenz in Ruszland entschieden gefaehrdet fuer die Zukunft und muszten uns ernstlich mit dem Gedanken an einen Heimatwechsel bekannt machen. Die Sorge war eine ernste und veranlaszte mehrere Zusammenkuenfte. Auf die Frage: "wohin" lag uns Amerika als Antwort sehr fern. Aber in Anzahl von 50 - 60 tausend Seelen, die allein im suedlichen Ruszland zu berechnen waren wo sollte die in Europa eine angemessene Zuflucht finden koennen? Amerika war nach unseren Begriffen ein Erdteil fuer Abenteurer, eine Zufluchtstaette fuer Verbrecher, wie konnte man ueberhaupt bei solcher und aehnlicher Bevoelkerung, neben rohen und wilden Eingeborenen daran denken, dort eine friedliche Heimat zu finden?

Es wurde auch an Australien gedacht. Das war aber noch viel weiter. Es wurde im Jahre 1873 eine Deputation abgeordnet hinueber nach Amerika zu fahren. Darunter waren aus den damaligen zwei Abteilen der Kleine Gemeinde, auch die Vertreter, David Klassen und Corn. Toews die mit zufriedenstellenden Privilegium zurueck kehrten. Im folgenden Jahr wanderte der groeszte Teil von der zu Aeltester P. Toews gehoerenden Gruppe hier in Canada ein und die zu Aelt. Abraham L. Friesen gehoerende Gruppe nach Janzen, Nebraska.

Wir muessen aber noch zurueckgreifen und anfuehren, dasz unsere Gemeinde, wohnhaft an der Molotschna, anno 1867 groesztenteils nach Borsenko ausgezogen war. Doch blieben noch mehrere an der Molotschna und ein Teil wohnte in der Krim. Im Jahr 1875 sollen alle Glieder von Ruszland nach Amerika nachgefolgt sein.

### Unsere Gemeinden in Amerika

Der Anfang und das Pionierleben war hier in Amerika nicht



leicht. Die Mehrheit der Glieder unserer Gemeinde kamen im Jahre 1874 nach Kanada, waehrend die zu Aelt. Abram L. Friesen gehoerende Gruppe nach Janzen, Nebraska siedelten. Aelttester Toews mit dem zurueckgebliebenen Teil, kam erst im folgenden Jahr nach. Die Reise auf dem damaligen durch Segeln und Dampf betriebenen Schiffen war sehr langsam. Schliesslich gings in den St. Lawrence Strom hinein bis Montreal und dann bis Toronto. Hier boten ihnen schon etliche der Altmennoniten Prediger, die hier schon lange wohnten, freundlich die Hand. Diese Brueder gaben ihnen Bedarf zum Beginn in ihrer neuen Heimat. Etlicher Faeszer eingesalzenes Fleisch, getrocknete Aepfel und Mehl. Von Ontario ging es per Schiff bis Duluth und von da bis Moorhead per Eisenbahn. Von hier schifften sie auf einem Flachboot stromab den Red River, entlang ihrem Endziele zu, bis sie schliesslich ihre Reise in der Niverville Gegend beendigten und dort mitten im Grasse und Weidengebuesch, wo die "Rat Creek" im Red River muendet, landeten. Der groeste Teil unsrer Gemeinde kam im Jahre 1874 in 4 Gruppen in dieser Weise herueber. Zuerst zwei kleinere Gruppen, in der zweiten Gruppe waren es nur 7 Famlien.

Die Steinbach Gruppe kam als die letztere.

Die Prediger waren Abram Loewen, Peter Baerg, Jacob Barkman, Jac. M. Kroeker und P. M. Kroeker.

Die Doerfer die zuerst angesiedelt wurden, waren Gruenfeld, Blumenort und Steinbach. Gruenfeld stand den andern Doerfern etwas voran, in den ersten Jahren, in Ordnung und Aussehen. Zu Sonntag waren die Strassen fuer die Gaeste geebnet.

Aelt. Toews kam erst im Jahre 1875 mit den letzten Einwanderern herueber. Aeltster Toews war ein sehr beliebter Mann. Er soll auch den Jugendunterricht in die Kleine Gemeinde eingefuehrt haben, wie er heute noch gepflegt wird.

Schon im Fruehling 1875 buesste der leitende Hirte, Pred. Jac. Barkman, als er ungefaehr 51 Jahre alt war, mit seinem Freund Jacob Friesen, als sie bei Winnipeg den Red River auf einem Kahn kreuzen wollten, ihr Leben ein und ertranken. Ein harter Schmerz fuer die neuangesiedelte Familie und Gemeinde!

Als am 13. Dez., 1876 mehrere Ansiedler aus Blumenort, bei schoenem Wetter nach dem Hespeler Walde gefahren waren hatte sich das Wetter bis abends als die Reisenden nach Hause fuhren, in einen groszen Schneesturm verwandelt, so dasz Brd. Heinrich Wiebe unweit Blumenhof mit seinem Ochsenfuhrwerk verirrte und des Nachts erfror.

Zufolge der groszen Kaelte konnte im ersten Winter auch nur kaum das wenige Vieh mit schwachem Futter und ungenuegend zubereiteten Stallungen, durchgebracht werden. Weiter kam noch die

schwere Heuschrecken Plage, durch welche ihnen in den ersten Jahren sozusagen die Ernte vernichtet wurde.

Wie es in Ruszland 8 Jahre nach der Einwanderung des Klaas Reimer eine Trennung in der Gemeinde gab, so geschah das auch hier, nach etwa 7 bis 8 Jahren. Es entstand diese Trennung durch Johannes Holdeman, mit dem Aelt. Toews sich schon in Ruszland und auch hier in Amerika soll zugeschrieben haben. Toews soll ein Verlangen gehabt haben, die Gemeinde auf einen geistlicheren Boden zu lenken. Daher ist er auch nach den Staaten gefahren, den genannten Aelt. Johannes Holdeman zu besuchen u. sich mit ihm zu besprechen. Aelt. Holdeman ist darnach auf seine Einladung nach Manitoba gekommen. Im November, 1881 soll sich nun fast die halbe Gemeinde durch eine Wiedertaufe zu der Holdeman Gemeinde begeben haben.

Es blieben aber 3 Prediger und 2 Diakonen auf ihren vorherigen Grund stehen. Es waren bei Rosenhoff die Brueder Jacob M. und Peter M. Kroeker als Prediger und Johann Loewen als Diakon. In Gruenfeld blieb der Prediger Peter Baerg und in Blumenort Peter Wiebe als Diakon. Als verlassene Schafe kam dieser Vorstand nun zusammen mit der Gemeinde und einigten sich, den Aelt. Abr. L. Friesen, der mit seiner Gruppe nach Janzen, Nebr., gezogen war, herzurufen, um hier wieder die Gemeinde aufzurichten und mit mehr Diener zu bestellen. Es wurde hier die Bitte zu Gott erhoert. Es gab wieder eine Vereinigung mit ihm und seiner Gruppe und als er nun herkam und das Abendmahl mit der Gemeinde gehalten hatte, wurden folgende Prediger und Diakonen berufen: Peter Reimer zu Blumenort und Jakob L. Dueck zu Gruenfeld als Prediger und Abr. Kornelsen, Heuboden, als Diakon. Bei Morris Johann K. Friesen als Prediger und Abr. Eidse als Diakon. Im folgenden Jahr kam der Aelt. Friesen wieder von Janzen her und hielt aus saemtlichen Predigern eine Aeltestenwahl, welches Los nun auf Pred. Jac. M. Kroeker fiel. Zugleich wurde auch wieder ein Prediger und ein Diakon gewaehlt. Als Prediger fiel das Los auf den in vorigem Jahr gewaehlten Diakon Abr. Kornelsen und als Diakon in Blumenort auf Abram Reimer.

Auf der Ostreserve fuehrte Peter Reimer die Leitung. Aelt. Kroeker war aber im allgemeinen verantwortlich und diente mit der Taufe und Abendmahl auf der Ost- und Westreserve bis zum Jahre 1896 als Pred. Abr. Dueck zu Gruenfeld als Aelt. berufen wurde. Dieser starb aber nach 3 und ein halbes Jahr und die Ostreserve stand wieder ohne einen Aeltester bis Peter R. Dueck 1901 als Aelt. berufen wurde.

Mit dem Zuwachs der Gemeinde kam es dahin, dasz im Jahre 1946, alle Gemeinde Lokale fuer sich selber ihren eigenen Leiter oder Aeltesten bestellen durften, sowie es auch bis auf den heutigen Tag steht.

## **Schulwesen und Ursache zur Einfuehrung von Sonntagschule, Jugendverein und Young People's**

In den Jahren 1919 und 20 wurden unsere Privatschulen von der Obrigkeit aufgehoben, die bis dahin auf besseren Boden gestanden hatten als anfaenglich in Ruzland. Da wurden nach etlichen Jahren, die Sonntagschulen eingefuehrt. Zuerst im Jahre 1926 im Januar in Steinbach. Anfaenglich fand das noch nicht allgemeinen Anklang. Im Jahre 1900 hatte der Lehrdienst noch einen besonderen Beschluasz gefaszt und warnte vor Sonntagschulen, wie sie in andern Gemeinden gehalten wurden, bei uns einzufuehren. Jetzt wo wir nicht mehr unsere Tages-schulen mit Religion pflegen konnten, draengte die Not aber doch, so das ein Lokal nach dem andern, dieselbe einfuehrte. Mit der Zeit wurden auch Jugendvereine eingefuehrt sowie spaeter auch "Young Peoples Meetings" um geistliche Erbaungen fur unsere Jugend zu erhalten. Scheinbar bleibt aber dieses wie immer: Je mehr geistliche Einrichtungen wir einfuehren, desto mehr scheinen wir fuer das Begehren nach Fortschritt hinten geblieben zu sein. Es ist wie einige ernste und bedeutende Maenner Gottes schreiben, jemehr wir einfuehren, was sichtbar und vor Augen ist, desto mehr scheinen wir innerlich zu verflachen. Dr. Manhardt schreibt in der Danziger Mennoniten Geschichte so: Frueher als unsere Abendmahlsbecher hoelzern waren, dann waren die Herzen golden. Heute aber wo die Becher golden sind, sind die Herzen hoelzern geworden. Duerfte es der Chritsenheit und auch unserer E.M.C. nur nicht auch also in den verschiedenen Richtungen auf gottesdienstlichem Boden ergehen!

Was das Schulwesen betrifft, hat unser Volk wohl auch manches versaeumt, waehrend der Zeit unserer voelligen Freiheit, wenn auch lange nicht soviel wie unsere Vorfahren in Preuszen. Eine Sprachentrennung haette sich wohl auch mehr verhueten lassen, wenn wir unser Teil sogleich nach der Einfuehrung der Regierungsschulen getan haetten. Heute haben sich die Gelegenheiten dafuer aber erweitert. Es ist gegenwaertig nur die Frage ob wir unsern Teil beachten werden. Wir sind reicher und besser bestellt, wenn wir zwei Sprachen beherrschen, wie es das Department of Education wuenscht, und dazu ist der Segen gross, wenn Jung und Alt nicht durch der unfae h i g e n Beherrschung zweier Sprachen, duerfen geteilt dastehen. Auch auf dem Missionsfeld sind uns zwei Sprachen oder mehr, notwendig.

## **WEHRLOSIGKEIT WAEHREND DEN KRIEGESJAHREN**

Religion und Wehrlosigkeit waren die ernstesten Ursachen zur Auswanderung von Ruzland nach Amerika. Die Schulen stehen nicht mehr in dem Stande, wie wir sie anfaenglich in Ruzland dargestellt finden. Was aber das Versprechen in Bezug der Wehrlosigkeit betrifft, ist uns dieselbe bis auf den heutigen Tag geblieben. Bis im Jahre 1914 als der erste Weltkrieg ausbrach, kam die Wehrlosigkeit ueberhaupt nicht auf die Probe. Und waehrend des Krieges wurde unsere im Kriegesalter stehende Jungmannschaft, auf das Zeugnis einer ge-

gebenen Karte, mit der Betitelung als "Mennonite" verzeichnet, von den Rekruten frei gelassen.

Im zweiten Weltkriege, der im September, 1939 ausbrach, fuehrte es aber schon zu aerztlicher Untersuchung und zum Verhoer zu kommen vor den Richtern der Kriegesbehoerde, wo ein jeglicher Juengling im Kriegesalter seine Gewissenstellung zum Kriegesdienst erklaeren und verteidigen muszte. Wenn er dann als wirklicher Kriegsverweigerer nach dem Gewissen qualifizierte dann durfte er einen ihm gewissensfreien zivilen Ersatzdienst tun.

Es sind auch schon nach dem Kriege, zwei Besuche von unsern Gemeindevertretern diesbeueglich vor unseren foederalen Oberhaeuptern Premier St. Laurent und Diefenbaker gemacht worden die unserm Volk freundliche Zusicherung fuer weitere Befreiung fuer Gewissenverweigerer gegeben haben, wenn weiter ein Krieg ausbrechen sollte. Diese Zusicherung wird uns jedoch aber wohl nur durch treue Belebung unseres Glaubens erhalten bleiben.

In den letzten 12 bis 15 Jahren sind grosze Anstreben um den Missionsbefehl laut dem Worte Gottes nachzukommen, gemacht worden. Wir werden hierueber eine weitere Beschreibung in diesem Jahrbuch finden.

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## BLUMENORT

Blumenort, eines der groeszeren und ersten Doerfern der Kleine Gemeinde, wurde im Jahre 1874 auf der Secktion No. 22, T.7, R6. von Osten nach Westen an der Nordseite des Baches angesiedelt. Neuanlage, das heutige Twin Creek, und der suedliche Teil von dem heutigen Greenland, gehoerten damals auch noch zu dem Blumenort Plan. Neuanlage aber wurde schon im Jahre 1879-80 ebenfalls ein Dorf von etwa 5 oder 6 Familien, die bisher in Blumenort gewohnt hatten, angesiedelt. Spaeter zogen die Bewohner dieses Doerfes alle auf ihre eigene Farmen.

Blumenhof wurde erst im Jahre 1875, als die letzten Einwanderer aus unserer Gemeinde von Ruszland herueberkamen, auf der im Osten anschliessenden Secktion Num. 23, von Blumenort ebenfalls von West nach Osten angesiedelt. In jedem Dorf wurde eine Schule erbaut. In Blumenort diente das Schulhaus auch zu gleich als Gottesdiensthaus. Blumenort war auch gleich im ersten Winter auf einen Schulunterricht bedacht. Der laengst verstorbene Bruder Cornelius P. Friesen uebernahm den Unterricht, und hat diesem Posten auch 25 Jahren treu vorgestanden. Die letzten 3 Jahre aber in Blumenhof.

In Blumenhof stand die Schule fast am oestlichen Ende des Dorfes, oestlich von dem heutigen Klaas M. Toewsen Hof. Hier hielt der laengst verstorbene Groszvater Peter H. Unger anfaenglich, mehrere Jahre Schule. Er war Groszvater unseres heutigen Predigers Abe P. Unger. Im letzten Jahre, naemlich um 1890, hat noch der alte Onkel Johann B. Toews dort Schule gehalten. Er ist heute wohl der aelteste Pioneer, der molotschnaer Mennoniten, die noch am Leben sind. Wenn der Herr ihm noch zwei Jahre das Leben erhalten sollte, dann erreicht er damit ein Alter von 100 Jahre.

Manches was wir hier von Blumenort und Blumenhof geschrieben haben kommt noch aus seinen seltsam klaren und lebhaften, Erinnerungen; kam er doch als 9-jaehriger Juengling mit seinen Eltern von Ruszland mit den ersten Einwanderern nach Blumenort, als dasselbe gegruendet wurde, wo er zum Mannesalter heranwuchs und alles miterlebt hat. Auch heute wohnt er noch in der Naehe von Blumenort.

Als sich Blumenhof aufloeste, kam die Schule ungefaehr eine Meile noerdlich von ihrem alten Platz zu stehen. Kurz vor der Jahrhundertwende, wurde aber eine neue Schule, eine halbe Meile suedlich, auf den Platz wo heute Peter P. Ungers wohnen, erbaut, welche nun weiter fuer Gottesdienste und Schule diente. Heute sieht man dieses Gebaeude bei La Rochelle als ein Handelsgeschaeff stehen gleichwie auch die alte Schule und zugleich als Kirche. 1888 in Blumenort erbaut, in Niverville als ein Holz und Tischlergeschaeff da steht. Blumenort und Blumenhof bauten nun zusammen anno 1918 eine Kirche, und die Blumenort Schule ging nach dem neuen Prairie Rose Distrikt, wo sie fuer ihren alten Zweck weiter diente, bis sie auch dort nicht mehr



ihren Zweck entsprach und ging dann nach Steinbach, als die Bergthaler Gemeinde hier ihren Anfang nahm und diente dort als Bethaus und darnach ging sie, wie schon gesagt, nach Niverville.

Blumenhof loeste sich nach etwa 14 oder 15 Jahre auf und die Leute zogen alle auf ihre eigenen Farmen.

In den ersten Ansiedlungsjahren wurden "Semlinen" erbaut; wahrhaftige Erdhuetten, ein paar Fusz in der Erde eingegraben und mit einem Dach darueber. Aber schon im folgendem Jahr wurden geräumige Haeuser erbaut. An Bauholz war kein Mangel.

Als der ganz aelteste Ansiedler von Ruszland in Blumenort galt der alte Witwer Jakob J. Barkman, Groszvater des alten Onkels Johann B. Toews. Onkel Toews berichtet weiter, dasz dieser alte Groszvater Barkman im folgenden Jahr 1875 im Dezember gestorben, als erste erwachsene Person in Blumenort begraben sei. Dieser Onkel Barkman ist noch 1794 in Preuszen geboren. Er hat also 2 grosze Auswanderungen erlebt. Er soll etwa um 1818 mit seinen Bruder Martin Barkman zusammen sozusagen zu Fusz von Preuszen nach Ruszland eingewandert sein.

Der ganz erste Todesfall in Blumenort geschah aber durch das Sterben eines kleines Kindes, das ein paar Wochen nach der Einwanderung 1874 den Eltern Abr. R. Penners starb, und hier begraben wurde.

### **Der Aufschwung in Blumenort**

Der Anfang war nicht leicht. Futter im ersten Jahr sehr knapp. Das Heu war erst spaet geerntet worden und hatte schon Frost bekommen. Die Stallungen fuer das wenige Vieh waren sehr aermlich und zu kalt fuer den strengen Winter. Somit konnte das Vieh den Winter kaum ueberstehen. Man hat mitunter billiges Mehl gekauft und dem armen Vieh davon gebackenes Brot vorgelegt. Dazu wurde in den ersten paar Jahren die Ernte durch die verheerende Heuschrecken fast ganz vernichtet: Aber der feste Glaube an Gottes Leitung und der edle Mut fuehrten zum Sieg. Langsam entwickelte sich die wirtschaftlich Lage. In Blumenort wurde allezeit Mischfarmerei betrieben, Getreidebau, Viehzucht und Molkerei. Von der Sense kam es bald zu Maehmaschinen, dann der Selbstbinder, die Dreschmaschinen, die zuerst mit Pferdekraft betrieben wurden und darnach mit Dampfkraft bis zu den heutigen modernen "combines", sowie zu all den heutigen elektrischen Kraftbetriebe. Jeder Farmer besitzt einen oder mehr Traktore und des Pferde das schoene Tier des Bauern, das bald nach den Pionierjahren die Zugkraft des Ochsen ersetzte, hat nun auch bereits fast ganz die Farm und den Bauerhof verlassen muessen, um dem Auto und Traktore Platz zu machen.

Als sich im Jahre 1910, fast wie verabredet alle umliegenden Doerfer, Hochfeld, Blumengart, Bergtal aufloesten und auf eigne Farmen, auf Einzelhoefen zogen loeste sich auch Blumenort auf und jeder Bauer, der bisher seine kleinen Felder hier und da, auf dem ganzen

Landkomplex des Blumenort Planes zerstreut wie sie ihm zugeteilt worden waren bewirtschaftet hatte zog nun auf seine eigene Farm. Selbst das Staedtchen, Steinbach, verteilte seine Laendereien auf die damals noch im Dorfe wohnenden Bauern, dasz auch diese auf ihr eigenes Grundstueck zogen, oder wenigstens ihre eigene Farmen vom Dorfe aus bewirtschafteten.

Mit dem Aufloesen der Doerfer verscholl auch der Trompetenschal des Kuhhirten, der bis dahin das Vieh aus dem Dorfe auf die Weide getrieben hatte. Das Trompeten des Kuhhirten des Morgens, war die Ankuendigung fuer den Bauer, dass er sein Vieh auf die Strasze zu treiben hatte, um es dem Hirten mit der Dorfsherde zu uebergeben. Gleichwie das Trompetenhorn verhallte so verscholl aber auch ein manch anderes Wesen, das seit Jahrhunderte in Preuszen, Ruzland und auch in den ersten 36 Jahren hier in Blumenort, als traditionelle und praktische Oekonomie galt. Die Schulkinder hatten die Schule nicht mehr in der Naehe, sondern muszten einen langen Weg gehen oder auch oft, gefahren werden. Der Nachbar war nicht mehr so leicht auf dem gemuetlichen Fuszsteg durch den schoenen Garten und Grenzpfuertchen zu Fusz fuer die Hausmuetter zu erreichen. Das Auto fand ja nur erst nach etwa 10 weiteren Jahren seinen allgemeinen Platz, um den Verkehr zu erleichtern. Und doch gehoerte diese Aufloesezung der Doerfer zu dem oekonomischen Aufschwung. Die einzigen, damals schon verheirateten Eheleute in Blumenort, die noch beide leben, sind wohl die Geschwister Johann P. Reimers, die jetzt bei Arborg wohnen. Sie verheirateten sich im Fruehling desselbigen Jahres, als sich das Dorf im Sommer, darauf auflöste. (Am 8. Sept. dieses Jahres aber ist die Schwester Reimer auch gestorben).

### Der geistliche Zustand

Wie schon oben angefuehrt, war Blumenort vom ersten Winter an auf den Schulunterricht bedacht, wie die Schueler auch mit den biblischen Geschichten und mit der Bibel, Testament, Katechismus und unseren geistlichen Liedern und Melodien bekannt werden sollten. Schon im folgenden Jahr wurde eine Schule erbaut, die zugleich auch als Gotteshaus diente. Im Jahre 1888 wurde schon eine groeszere und etwas anstaendigere Schule erbaut. Der verstorbene Bruder Joh. F. Reimer war der Baumeister. Nach 30 Jahren wurde aber wieder ein neues Gottesdiensthaus erbaut zwischen Blumenort und Blumenhof. Dieses wurde aber im Jahr 1951 abgebrochen und in der gegenwaertigen neuen Kirche verwendet die eine Meile suedlich von der gegenwaertigen stand. Was dem Lehrdienst und Aeltesten betraf, hatte ja damals noch kein Lokal ihre Gemeindediener allein fuer ihr Dorf. Sondern die ganze Gemeinde wurde von einem Aeltesten und dem ganzen Lehrdienst vorgestanden und betreut. In Blumenort wohnte in den ersten Jahren wohl nur der Diakon Peter Wiebe, aus dem Lehrdienst bis zu dem Austritt der Holdeman Gemeinde.

Der Austritt der Holdeman Gemeinde geschah im November, 1881 als sich Aelt. Peter Toews mit etlichen Predigern und Diakonen und fast der Haelfte der Gemeindeglieder von Johannes Holdemann noch einmal taufen lieszen.

Darauf wurden wieder Prediger und Diakonen gewaehlt darunter auch der Prediger Peter Reimer in Blumenort, und im folgenden Jahr wurde dessen aelterer Bruder Abram Reimer als Diakon gewaehlt, die nun beide nebst dem Diakon Peter Wiebe in Blumenort wohnten.

Da die Gottesdienste abwechselnd in den Doerfern gehalten wurden traf in Blumenort nur jeden 4. Sonntag der Gottesdienst ein. In den Jahren 1893-94 zogen die ausgetretenen Holdemann Glieder auf dem noerdlichen Teil des Blumenort Planes und kauften noch einen weiteren angrenzenden Landkomplex von der sogenannten "Brittensteppe" fuer einen geringen Preis, welches nun das wohlbekannte Greenland bildet.

Obwohl auch die Blumenort Schule im Jahre 1879, als Distrikt schule registriert wurde und obrigkeitliche Unterstuetzung bekam, so standen unsere Gemeinden nach etlichen Jahren doch wieder davon ab, aus Furcht, da die Fahnen aufgezogen werden sollten, dass Religion und Sprache dadurch bald moechten beeintraehtigt werden. Die Registrations-Nummer der Blumenort Schule, 62 blieb bewahrt bis auch im Jahre 1919 die Zwangschulen eingefuehrt wurden. Nun gab es einen Sprachenwechsel in der Schule, die Landessprache wurde eingefuehrt und wenig Raum fuer Religion gelassen. Zu unserm Bedauern war unser Volk zu schwach, etwas zu unternehmen, um die Sprache und Religion in unseren Schulen zu pflegen. Wir haben heute mehr Freiheit und Gelegenheit, unsere Sprache und Religion in unseren Schulen zu pflegen als wie damals. Wiederum sind wir aber wohl zu traeg um groeszere Anstrengungen zu machen, beides zu erhalten. Doch wird schon wieder viel darum getan.

Im Jahre 1932 wurde in Blumenort die S. Schule gegrundet und im Jahre 1943 folgte der Jugendverein. In den spaeteren Jahren hat man auch einen "Young Peoples meeting" gegrundet. Dazu wird innere und aeuszere Mission getrieben. In den spaeteren Jahren sind bei Caliento und bei Barkfield je eine Kapelle erbaut worden von Blumenort, in denen Gottesdienst von unserer Blumenort Gemeinde aus, S. Schule, Jugendvereine und sonst geistliche Erbauungen und mitunter auch Naehvereine gepflegt und mitgeholfen werden. Naehvereine finden ja auch schon seit laengerer Zeit in Blumenort statt, die schon viel fuer das C.M.R.C. geleistet haben.

# Gemeindeberichte

## Der Gemeindebericht von Blumenort

“Wohl denen, die in deinem Hause wohnen, die loben dich immerdar.”

Ich will lieber die Tuer huetten in meines Gottes Haus, denn wohnen in der Gottlosen Huette. Psalm 84, 5 und 11b.

Es wird sonntaeglich Gottesdienst gehalten von unsern Ortspredigern wie auch von Predigern aus anderen Lokalen, wie sie im voraus auf einen allgemeinen Kirchendienerkalender bestimmt werden. So beginnt auch sonntaeglich um 10 Uhr Morgens die Sonntagschule, fuer welche immer zu wenig Raum ist. Daher ist in diesem Jahr 1962 ein Sonntagschulhaus neben der Kirche erbaut worden. Brd. Levi Reimer ist seit letzter Wahl als Superintendent angestellt. Der ganze Stab der Sonntagschule, versammelt sich einmal monatlich zu vorliegenden Beratungen.

Zwei Serien von Erweckungsversammlungen wurden gehalten. Im Fruehling diente Pred. Peter Guenther als Hauptredner. Es bekehrten sich etliche Seelen auf diesen Versammlungen. Zwei davon durften getauft werden. Vier wurden schon im Januar getauft. Im Herbst hatten wir wieder eine Reihe von Erweckungsversammlungen hauptsaechlich um eine Neubelebung in der Gemeinde zu erreichen. Es ergriff diese Bewegung aber auch mehrere unbekehrte Seelen, davon 7 Seelen im Dezember getauft wurden. Im ganzen waren es 13 Seelen die im Jahre 1961 getauft konnnten werden. Waehrend den Herbstversammlungen dienten uns die Predigerbrueder Andreas Plett von Mexico und Jac. L. Kroeker von Washow Bay.

Eine zweite Kapelle wurde im vorigen Jahr bei Pansy erbaut. Hier, wie auch in der vorher erbauten Kapelle in Caliento, wird sonntaeglich von unsern Blumenort Geschwistern Sonntagschule gehalten. Bei Caliento sind es Alvin Doerksen, Hein. P. Unger, Agatha Fast und Gladys Friesen. Bei Pansy Leonard Barkmans, welche auch in ganz letzter Zeit sich dort eine Farm gekauft haben und hinge-zogen sind, um mit denen dort Wohnenden geistlicherweise, naeher in Verbindung zu kommen. Weiter sind auch Brd. Joh. L. Penner, Martha Penner, Betty Plett und Lottie Penner dort angestellt. Nach Pansy begleitet auch jeden zweiten Sonntag ein Prediger, den S. Schul-lehrern und haelt dort nach dem Unterricht eine Ansprache.

Es wird auch in beiden Kapellen einmal monatlich von unserem Lokal zusammen mit den dortigen ein Programm geliefert.

Weiter wird auch bei Anola und Joffrey Sonntagschule gehalten. Bei Anola sind es Bruder und Schwester Bernhard Wiebe und bei Joffrey Bruder John Thiessen und Schwester Irma Friesen.

In der aeuszeren Mission in Mexico dienen gegenwaertig 4 Ge-

schwister, naemlich Brd. und Schw. Edmar Fast, Fraeulein Elizabeth F. Reimer und Fraeulein Maria S. Koop.

Gerhard Reimer und sein Weib stehen schon bald 4 Jahre im M.C.C. Dienst in der Schweiz. Der Bruder betreut dort den Agape Verlag.

Unser Lokal nimmt auch regen Anteil an der Mithilfe durch das M.C.C.

Ein besonderer Zweig in der Mission zuhause bietet uns auch unser Rest Haven Nursing Home im aufbau und Erhaltung des selben. Gelegentlich wird hier auch von den juengeren Geschwistern mit Gesang und Lieder gedient.

Weiter sind auch eine Anzahl von etwa 28 junge Geschwister im Sommerbibelschuldienst gewesen. Voriges Jahr erstreckte sich dieser Dienst schon bis in Saskatchewan.

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### KURZE GESCHICHTE VON "PRAIRIE ROSE"

Als die Mennoniten im Jahre 1874 in Canada einwanderten sielte der groeszte Teil der Kleinen Gemeinde an der Ostseite des Red River in vier Doerfern an, Gruenfeld, Steinbach, Blumenort und Blumenhof wurde im Jahre 1875 gegruendet und loeste sich schon nach etwa 15 Jahren auf. Blumenort wurde 1874 gegruendet und loeste sich im Jahre 1910 auf; in dem Jahre, als die Farmer in dem Staetchen Steinbach, welches 1874 gegruendet worden war, ihre Laender-eien in Farmen aufteilten und etliche auch auf ihre Farm zogen. Gruenfeld (jetzt Kleefeld genannt) war schon vor etlichen Jahren mit solchem Beispiel vorangegangen.

Die Farmerei ging nun mutig vorwaerts. Die Jahre 1915-1918 waren recht fruchtbare Jahre und die Preise fuer Farmprodukte gut. Die erwachsene Jugend sah ein gutes Fortkommen in der Farmerei. Es musste also mehr Farmland geschaffen werden.

Eine grosse offene Steppe war damals nordoestlich von Blumenort gelegen. Sie wurde die "Brittensteppe" genannt. Diese Steppe war aber leider zu niedrig gelegen fuer Getreidebau und wurde als Heulard verwendet. An manchen Stellen waren Suempfe; oft wurde dieses Land auch bei starkem Regen oder im Fruehjahr ueberschwemmt. Grosze Kanaele wurden durch die Suempfe gezogen; und das Land entwaessert. Es fing nun an Strauch zu wachsen, und das Land bekam das Aussehen von Farmland.

Nun interessierten sich unsere Vaeter fuer dieses Land und 1917 wurde es von ihnen daraufhin besehen. Bald wurde ein Stueck nach dem anderen davon kaeflich erworben; Leute zogen hin; Haueser wurden gebaut; Zaeune errichtet; Wiesen aufgebrochen. Es fehlte aber noch immer der Name fuer die neue Ansiedlung. Prediger H.R. Reimer



war besonders darauf bedacht, dass der Name dieser Siedlung der deutschen wie auch der englischen Sprache angemessen sei. Man einigte sich auf den Namen "Prairie Rose".

In den ersten Jahren der Siedlung waren die Wege oft schlecht und der Entwaesserungskanaele nur wenige. Daher ist unseren Farmern durch Fluten und grosse Regen bedeutenden Schaden zugefuegt worden, und der Fortschritt war nur langsam. Aber Mut und anhaltender Fleiss hat es zuwege gebracht, dass wir jetzt schoene Farmen und auch gute Wege haben.

Gegenwaertig wird nicht nur Farmerei getrieben; es haben sich Geschaeftsleute gefunden und so ist das Staedtchen "Landmark" gegrundet worden, reger Handel bluet. Es sind daselbst auch zwei grosse neue Schulen erbaut worden.

1920 wurde die alte Schule von Blumenort nach Prairie Rose gebracht; sie diente anfaenglich als Schule und gleichzeitig auch als Kirche. 1946 wurde eine neue Kirche gebaut. Die Schulen haben sich so vermehrt, dass wir jetzt 5 Elementarschulen und eine Hochschule mit 4 Klassenzimmer haben.

Die Zahl unserer Gemeindeglieder ist nur langsam gestiegen, da etliche Familien und erwachsene Jugend auf neue Ansiedlungen gezogen sind. In den letzten 13 Jahren stieg unsere Gliederzahl von 230 bis auf 281.

Unsere Sonntagschule wurde 1938 organisiert und die Schuelerzahl derselben ist auf 337 gestiegen. Von Prairie Rose aus werden folgende Sonntagschulen bedient: Prairie Grove; Meadow Valley; Rosewood; Navin and Oak Hammock.

Sommer-Bibel-Schulen wurden im Jahre 1956 angefangen und im letzten Jahr wurden 535 Kinder in diesen Schulen von 38 Gemeindegliedern unterrichtet.

Unsere Saenger tun ihren Dienst, indem sie in Gruppen ausfahren und in Hospitaeler in Altenheimen und auch in Privatwohnungen mit Gesang dienen.

Prediger Heinrich R. Reimer von Blumenort war einer der ersten, die in Prairie Rose ansiedelten. Er betrieb mit seiner Familie eine grosse Farmerei und diente zugleich als Prediger und auch als Schullehrer bis zum Jahre 1925. Dann kam Peter J. B. Reimer hin als Lehrer und fing mit Singstunde und Jugendverein an.

Bald zogen auch Diakon Isaak W. Reimers nach Prairie Rose, wo er dann als Diakon diente. Nach drei Jahren zogen sie wieder zurueck nach Steinbach; so war Heinrich R. Reimer ohne Gehilfe bis 1941.

Bis soweit waren noch alle Distrikte auf der Ostreserve mehr oder weniger verbunden und hatten alle zusammen nur einen Aeltesten, welcher mit Taufe und Abendmahl diente und die Bruderschaften leitete.

Im Jahre 1941 wurde in Prairie Rose Prediger, B. D. Reimer und als Diakon, P. A. Plett gewaehlt. Nach etwa 5 oder 6 Jahre wurden alle Distrikte fuer sich selber verantwortlich gemacht; und in Prairie Rose die Leitung dem Pred. H. R. Reimer ueber tragen. Er blieb Leiter bis im Jahre 1955 als sein Sohn Franz Reimer zum Leiter gewaehlt und ordiniert wurde, Franz Reimer und A. P. Unger waren inzwischen als Prediger gewaehlt worden. In seinen letzten Jahren hat Pred H. R. Reimer etliche Winter im Walde bei der Saegemuehle gewohnt, wo er neben anderer Arbeit auch mit dem Wort diente.

Pred. H. R. Reimer, einer der ersten Ansiedler in Prairie Rose, war auch fuer lange Zeit der einzige Prediger daselbst. Als Diakon war er am 23. Januar 1916 gewaehlt; und schon am 1. Februar 1918 zum Prediger berufen.

In ganz letzter Zeit wurden Harvey Plett und Peter Guenther als Prediger gewaehlt.

Peter A. Plett

## **EVANGELISCHE MENNONITEN GEMEINDE DER QUELLENKOLONIE, MEXICO**

Es war im Jahre 1948, als Aelt. P. P. Reimer, samt den Predigern, Ben. R. Dueck, Corn. R. E. Reimer, Abr. J. Thiessen, und die Diakone C. R. Plett, Jac. U Kornelsen und P. J. Dueck, mit etwa 75 Familien oder mehr, mit den spaeter nachgekommenen Familien miteingeschlossen, hier in Mexico, von Manitoba einwanderten. Schon im Fruehling des folgenden Jahres, am 8. April, starb Aelt. Reimer. Aelt. David P. Reimer, sein juengster Bruder, der vor 5 Tage, seines Leidens wegen, gekommen war ihm zu besuchen, war auch an seinem Sterbebette. Nach seinem Tode bediente dieser die Jugend die sich vorbereitet hatte, mit der Taufe.

Die Gemeinde baute sich dann weiter. In notwendiger Weise auch in Gemeinschaft mit unsern Dienern aus Manitoba. Es wurde Prediger Corn. R. E. Reimer als Aeltester berufen und von Aelt. Jac. B. Kroeker zu Osterzeit 1952 ordiniert.

Es wurde hier auch das Pflegeheim erbaut, welches sich als ein Segen in unserer Gemeinde erwies, und auch in unserer Umgebung, wie auch unter unsern mexikanischen Nachbarn.

Als es im Jahre 1954 durch die Arbeit der Geschwister Corny B. Loewens, von Manitoba, hier eine Missonsgewegung gab, und besonders als die Aeltesten im folgenden Jahr, 1955, hier waren und am 13 Maerz in dem Hause der mexikanischen Geschwister Ernesto Palominos einkehrten und ihnen auf ihrem Begehren und Glaubensbekenntnis hin taufeten, da ging es dem groeszten Teil der hiesigen Gemeinde auch so, wie Petrus in Apostelgeschichte 10, 28. spricht: "Ihr wisset, wie es ein unerlaubtes Ding ist, einem juedischen Mann, sich zu tun oder zu einem Fremdling einzukehren." und hielten sich von hier an mehr zurueck, von unserer Gemeinde in Kanada. Es trug aber auch die vorgeschrittene Weltgleichstellung, die man dort mit Bedauern merkte, dazu bei. Ein kleiner Teil hielt aber fest an unsere Gemeinde in Canada und baute sich nun durch Mithilfe des Lehrdienstes aus Manitoba. Die erste Versammlung unserer kleinen Gruppe, tagte am 16. Juli, 1956.

Im folgenden Jahr wurden die Predigergeschwister Johann P. Loewen aus Manitoba, hier stationiert, die uns hier etwa ein Jahr betreuten. Spaeter dienten und betreuten uns auch andere Predigergeschwister, von dort, wie Johann G. Barkmans, Franz D. Reimers und H. P. Friesens.. Letztere auf ein ganzes Jahr.

Am 14. Maerz. 1958 wurde hier die erste Diakonenwahl gehalten, wo das Los auf Bruder Andreas Plett fiel. Im folgenden Jahr, am 24. Maerz wurde er schon als Prediger gewaehlt. So steht es auch heute noch mit dem Lehrdienst.

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### **KLEINE GEMEINDE ZU MEXIKO**

Im Jahre 1948 wurde hier auf der Quellenkolonie, Mexico, unter

der Leitung von Aelt P. P. Reimer ein Zweig der Kleinen Gemeinde organisiert. Die ersten Einwanderer kamen schon im Juli, 1948 und die Letzten anno 1952 im Herbst. Besonders schwer fiel es uns dasz Aelt. Reimer schon im April 1949 abgerufen wurde und eine grosse Luecke verursachte. Dann haben die Aeltesten von Manitoba J. B. Kroeker u. D. P. Reimer uns hier bedient mit Taufe und Abendmahl bis wir anno 1952 zur Wahl gingen und die Leitung auf Pred C. R. Reimer fiel. In der Zeit seines Dienstes ist die Gemeinde durch tiefe Wege gefuehrt worden. Besonders in dem dasz im Jahre 1954 eine Trennung vorkam welches wie auch sonst in solchen Faellen viel Trauer und Herzeleid verursacht hat.

Nach einem Aufenthalt von 10 Jahren reiste die erste Gruppe ab nach British Honduras um noch wieder einen neuen Anfang zu machen in einer ganz fremden Gegend. Bis heute ist bereits die Haelfte der Gemeinde ueber gesiedelt.

Anno 1959 durfte Aelt. Reimer sein Amt niederlegen, (durch den Tod) und zwar wiederin einer Zeit wo die Gemeinde hier ums Dasein kaempfte. Pred H. J. Dueck leitete dann bis sie 1960 auch uebersiedelten nach Br. Honduras wo er schon im Sept. 1959 als sie da auf Besuch waren gewaehlt und bestaetigt wurde. Hierauf fiel die Leitung auf Pred. P. B. Loewen welcher im Aug. 1961 als Aelt. gewaehlt und bestaetigt wurde.

Wir haben viel Ursache dankbar zu sein dasz wir noch ungestoert von Seiten der Obrigkeit unsere sonntaegliche Gottesdienste und auch besonders die Gemeindeschulen halten. Letzteres war wohl bei vielen der Hauptgrund des Herziehens. Der jaehrliche Schulunterricht bestreckt sich auf 140 Tage.

Tagesschullehrer: J. P. Plett, A. C. Reimer, K. P. Kornelsen, Leif L. Dueck, B. B. Loewen u. C. B. Reimer auf der Kolonie und Otto P. Plett auswaertig. In den Wintermonaten werden Abendschulen abgehalten fuer solche die ueber dem Schulalter sind.

Von groszen Wert und Aushilfe ist unser Pflegeheim (hospital) welches wir errichten durften (1954) durch freiwillige Hilfe. Da wir keinen Arzt in der Naehel haben so musz noch manch eine Fahrt von 80 bis 110 Meilen gemacht werden. Folgedessen ruht auch eine grosse Verantwortung auf die angestellten Schwestern und fordert oftmals viel Vertrauen und treue Hingabe, Angestellte: Tina Friesen, Neta Dueck und Lena Unger.

Wenn wir auch oft durch tiefe Taeler gefuehrt werden so gibt es doch immer wieder Ursache uns zuzurufen mit Jakob: Ich bin zu gering aller Barmherzigkeit und aller Treue die du an deinem Knechte getan hast.

Der Lehrdienst besteht heute aus folgende Brueder:  
Peter B. Loewen, Aeltester      Corn. R. Plett, Diakon

Bernh. R. Dueck, Prediger  
 Albert Plett, Prediger  
 Bernh. P. Loewen, Prediger

Jac. U. Kornelsen, Diakon  
 John P. Plett, Diakon

P. B. Loewen

Bergen, Johann  
 Bergen, Mrs. Agatha  
 Banman, Johann  
 Banman, Mrs. Bertha  
 Dueck, Diedrich F.  
 Dueck, Mrs. Tina  
 Dueck, Mrs. Sara F.  
 Dueck, Bernhard C.  
 Dueck, Mrs. Lorna  
 Dueck, Willie B.  
 Dueck, Mrs. Liesbeth  
 Dueck, Peter F.  
 Dueck, Mrs. Justina  
 Dueck, Cornie K.  
 Dueck, Larry K.  
 Dueck, Peter L.  
 Dueck, Mrs. Elma  
 Dueck, Abram B.  
 Dueck, Mrs. Justina  
 Dueck, Annie F.  
 Dueck, Bertha F.  
 Dueck, Heinrich L.  
 Dueck, Mrs. Mary  
 Dueck, Bernhard R.  
 Dueck, Mrs. Helena  
 Dueck, Neta B.  
 Dueck, Menno B.  
 Dueck, Mrs. Liesbeth  
 Dueck, Abram P.  
 Dueck, Mrs. Tina  
 Dueck, Cornelius L.  
 Dueck, Mrs. Annie  
 Dueck, Bernhard L.  
 Dueck, Mrs. Maria  
 Dueck, Heinrich B.  
 Dueck, Mrs. Elizabeth  
 Dueck, Martha L.  
 Dueck, Peter L.  
 Dueck, Edwin L.  
 Dueck, Mrs. Margaret  
 Dueck, Levi L.  
 Dueck, Mrs. Lena  
 Doerksen, Abram F.  
 Esau, Margareta  
 Friesen, Isaac W.  
 Friesen, Mrs. Maria  
 Friesen, Tina K.  
 Friesen, Willie R.  
 Friesen, Mrs. Lena  
 Friesen, Lena L.  
 Friesen, Peter W.  
 Friesen, Mrs. Elizabeth  
 Friesen, Tina K.  
 Friesen, Walter K.  
 Friesen, Peter K.  
 Friesen, Klaas L.  
 Friesen, Mrs. Elma  
 Friesen, Johann R.  
 Friesen, Mrs. Tina  
 Friesen, John F.  
 Friesen, Eddie F.  
 Friesen, Lena F.  
 Friesen, Diedrich (Harder)  
 Friesen, Tina (Harder)  
 Friesen, Peter F.  
 Friesen, Mrs. Mary  
 Friesen, Elmer F.  
 Friesen, Mrs. Tina  
 Hiebert, Peter H.  
 Hiebert, Mrs. Maria  
 Kornelsen, Heinrich U.

Kornelsen, Mrs. Tina  
 Kornelsen, Mary P.  
 Kornelsen, Liesbeth P.  
 Kornelsen, Henry P.  
 Kornelsen, Peter P.  
 Kornelsen, Margaret P.  
 Kornelsen, Tina P.  
 Kornelsen, Peter R.  
 Kornelsen, Mrs. Susie  
 2 Kornelsen, Jakob U.  
 Kornelsen, Mrs. Sara  
 Kornelsen, Bernhard U.  
 Kornelsen, Mrs. Anna  
 Kornelsen, Mrs. Ann a  
 Kornelsen, Milton D.  
 Kornelsen, George H.  
 Kornelsen, Mrs. Myrna  
 Kornelsen, Abram U.  
 Kornelsen, Mrs. Tina  
 Kornelsen, Joseph F.  
 Kornelsen, Abram F.  
 Kornelsen, Abram P.  
 Kornelsen, Mrs. Margaret  
 Kornelsen, Abram D.  
 Kornelsen, Nettie D.  
 Kornelsen, Susie D.  
 Kornelsen, Mary D.  
 Kornelsen, Isaac U.  
 Kornelsen, Mrs. Elizabeth  
 Kornelsen, Cornie F.  
 Kornelsen, Alvina F.  
 Kornelsen, Bernhard F.  
 Kornelsen, Mrs. Elma  
 Kornelsen, Edward F.  
 Kornelsen, Mrs. Liesbeth  
 Kornelsen, Heinrich P.  
 Kornelsen, Mrs. Anna  
 Kornelsen, Cornelius U.  
 Kornelsen, Mrs. Lena  
 Kornelsen, Klaas P.  
 Kornelsen, Wilma P.  
 Kornelsen, Otto P.  
 Kornelsen, Mrs. Bettie  
 Kornelsen, Bernhard P.  
 Kornelsen, Mrs. Margaret  
 Kornelsen, Art H.  
 Kornelsen, Mrs. Margaret  
 Kornelsen, Johann B.  
 Kornelsen, Mrs. Anna  
 Kornelsen, John  
 Kornelsen, Abram  
 Kornelsen, Neta  
 Kornelsen, Jakob H.  
 Kornelsen, Mrs. Lena  
 Kornelsen, Jakob F.  
 Kornelsen, Mrs. Lisa  
 Kornelsen, George F.  
 Kornelsen, Mrs. Paulina  
 Kornelsen, Klaas P.  
 Kornelsen, Mrs. Anna  
 Kroeker, Jakob K.  
 Kroeker, Mrs. Elizabeth  
 Kroeker, Doreen D.  
 Loewen, Peter C.  
 Loewen, Mrs. Anna  
 Loewen, Margaret B.  
 1 Loewen, Peter B.  
 Loewen, Mrs. Liesbeth  
 Loewen, Bernhard B.  
 Loewen, Mrs. Sara

Loewen, Martin B.  
 Loewen, Mrs. Liesbeth  
 Loewen, Franz F.  
 Loewen, Mrs. Liesbeth  
 Loewen, Isaac P.  
 Loewen, Mrs. Maria  
 2 Loewen, Bernhard P.  
 Loewen, Mrs. Lena  
 Loewen, Diedrich P.  
 Loewen, Mrs. Eileen  
 Plett, Willie D.  
 Plett, Mrs. Eva  
 Plett, Daniel D.  
 Plett, Mrs. Martha  
 Plett, Joas D.  
 Plett, Mrs. Mathilda  
 Plett, George P.  
 Plett, Mrs. Lena  
 Plett, Diedrich P.  
 Plett, Mrs. Shirley  
 Plett, Cornie P.  
 Plett, Mrs. Elma  
 1 Plett, Albert P.  
 Plett, Mrs. Tina  
 Plett, Heinrich R.  
 Plett, Mrs. Elizabeth  
 Plett, Clara P.  
 Plett, Bernhard P.  
 Plett, Mrs. Anna  
 Plett, Otto P.  
 Plett, Mrs. Frieda  
 Plett, David P.  
 Plett, Mrs. Bertha  
 Plett, Joseph P.  
 Plett, Mrs. Tina  
 2 Plett, Cornelius R.  
 Plett, Mrs. Maria  
 Plett, Gertrud P.  
 Plett, Elmer P.  
 4 Plett, John P.  
 Plett, Mrs. Lena  
 Petkau, Mrs. Maria  
 Petkau, Peter F.  
 Petkau, Jacob F.  
 Petkau, Heinrich F.  
 Petkau, Mrs. Tina  
 Petkau, Abram F.  
 Petkau, Mrs. Elizabeth  
 Petkau, Johann F.  
 Petkau, Mrs. Esther  
 Peters, Johann W.  
 Peters, Mrs. Aganeta  
 Penner, Willie K.  
 Martens, Bernhard  
 Martens, Mrs. Maria  
 Reimer, Heinrich H.  
 Reimer, Mrs. Justina  
 Reimer, Jakob B.  
 Reimer, Mrs. Annie  
 Reimer, Rosalyn F.  
 Reimer, Jakob D.  
 Reimer, Mrs. Edna  
 Reimer, Cornelius K.  
 Reimer, Mrs. Sara  
 Reimer, Albert B.  
 Reimer, Mrs. Anna  
 Reimer, Abram C.  
 Reimer, Mrs. Margareta  
 Reimer, Heinrich B.  
 Reimer, Mrs. Liesbeth  
 Reimer, Cornie B.



Reimer, Mrs. Lena  
Reimer, Mrs. Margaretha  
Reimer, Mary B.  
Reimer, Gustav K.  
Reimer, Mrs. Maria

1 Reimer, Cornelius P. D.  
Reimer, Mrs. Evelyn  
Reimer, Wilbert F.  
Reimer, Mrs. Susie  
Unger, Lena

Unger, Maria  
Unger, Liesbeth  
Unger, Jakob  
Voth, Jakob  
Voth, Mrs. Agatha

## SECTION 2

# *General*

# Conference

## SESQUICENTENNIAL JUBILEE HELD AT BLUMENORT, MANITOBA

June 30 - July 2, 1962

Jubilee theme: "Hitherto hath the Lord helped us." I Samuel 7:12.

The conference opened under the leadership of moderator Frank D. Reimer. He called our attention to the beginning of the Kleine Gemeinde 150 years ago with some 18 brethren which today numbers 3000 members. We should not exalt ourselves, however, but give God the praise, and continue to labour, trusting the Lord, seeking to glorify Him.

This was followed by reports from the "Rest Haven" and "Eventide" nursing homes for the aged and infirm. The "Rest Haven, Steinbach, Manitoba has 57 occupants and Mr. and Mrs. Reimer are in charge. The "Eventide" home, Morris, Manitoba has 16 occupants, with Mr. and Mrs. Henry R. Friesen in charge.

Mr. C.U. Klassen reported on the "Building Fund". From this fund loans are made, interest free, to assist in the building or improvement of churches. Four churches have been assisted thus far; balance in the fund is \$3,460.00.

Miss Mary S. Koop, missionary in Mexico, brought greetings from the Mexican native churches. She shared with us the heartaches they experienced when brethren fall away and go back to sinful ways. She also reported of faithful brethren who are a good testimony in word and deed. This is great encouragement. Sister Koop is a nurse by profession and reported of experiences in the clinic. She requested prayer for the new believers. They are beset with temptations within and without.

A poem followed by Miss Mary K. Kornelsen - "Ich Sende Euch".

Mr. Abe Giesbrecht reported from Weekes, Saskatchewan mission station. He opened his report with Psalm 103:2 "Bless the Lord, O my soul, and forget not all His benefits", and spoke of blessings particularly in children's work such as Sunday School, Vacation Bible School, Day Schools and Young People's Meetings.

Space does not permit the elaboration of the many inspiring Scripture portions that were read during the Jubilee celebration, of the songs sung by congregation and groups, of the many interesting reports, and last but not least, the themes developed under the text found in Philippians 1:27 "Wandelt nur wuerdig dem Evangelium Christi, auf das, ob ich komme und sehe euch oder abwesend von euch hoere, ihr steht in einem Geist des Evangeliums."

The special Jubilee session opened at 2:30 Sunday afternoon.

Rev. John R. Friesen of Kleefeld opened this historical session with

reading Psalm 11 and prayer. Special numbers in song were sung by Winnipeg and Morris Choirs.

A special feature, "Ein Lied aus alter Zeit," by B. B. Dueck was well received by us older people. It recalled memories of by-gone days as the senior choir sang "Man lob Dich in der Stille" properly led by our oldest active "Vorsaenger", Cor. A. Plett.

Settlement and village location of the early settlers was explained by George S. Fast. He also explained the proceedings of the annual "Schultebot" when the recording of minutes was almost unheard of. The annual election of the "Schultze" was a simple matter compared to our complicated day and age.

The Jubilee Themes were read by Rev. David P. Reimer in German and Rev. P. J. B. Reimer in English. These papers appear elsewhere in this publication.

It may be well, at this point, to remind ourselves of our origin and later development. Looking again at our text "Hitherto hath the Lord helped us" (I Sam. 7:12), we realize that this has also been our portion. Without the Lord's help we could not have survived and prospered all these years. Today our thoughts go back one hundred and fifty years.

Claas Reimer, a rather sensitive soul, with a somewhat narrow religious horizon, after being ordained a minister in his native church in Danzig, migrated in 1804, first to the Chortitza community, and later to Molotschna. He was out of step from the beginning with the rest of his fellow ministers in the Flemish church. He deplored the laxity of church discipline; especially did he question the right of a Mennonite civil official to administer local police power, as in leading the transgressor to the whipping post, or shutting him in, in the local jail. In the course of time Reimer gained a few followers through the preaching of his doctrines, so that the Molotchna elder, Jacob Enns, requested the local "Gebietsamt" to silence him. Reimer appealed to the Chortitza elder, Johann Wiebe, to intercede in his behalf. The latter, however, also threatened him with banishment in case he set up a separate church apart from the Mennonite body already in existence. Paying no heed to the threats of the two elders, Reimer with eighteen others seceded from the main body and organized a church of their own. Other similar groups seceded at the same time throughout the different settlements. These later united with one another to form what became known as the "Kleinegemeinde". In the first years of its existence, according to Reimer himself, this newly organized body often broke the bounds of moderation, and resulted in an outbreak of fanaticism and excessive emotionalism. Reimer, however, seems to have kept his head. In 1874 they migrated bodily to Manitoba and Nebraska. In the early eighties the struggling group experienced another major split, Johannes Holdeman, a self-styled preacher, carried away a portion of the small church.

In the last several decades, however, the "Kleine Gemeinde" has in-

creased in numbers steadily so that today it numbers 3000, has an active ministry of over sixty, and has approximately sixty missionaries serving at home and abroad. Churches, including mission stations, number approximately forty.

The fourth session of the Jubilee Conference, the Youth Session, was chaired by Brother Johnnie Loewen. Prairie Rose and MacGregor supplied the special songs.

The V.B.S. challenge was given by Brother Arnold Wiebe. His first question: Do we believe that children can be lost? Matthew 18:10 says, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." This proves that the Father loves them and cares for them and is not willing that any of them should perish. There comes a time however when the child meets the parting of the ways and must decide. Are we lending a helping hand?

Second: Are these little ones capable of living a saving faith? Reference is made to Mark 10:15. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Little ones are important in the eyes of our Saviour.

Third: Does child evangelism pay? Refers to Moses and Timothy and others whose mothers brought them up in the nurture and admonition of the Lord as proof, that it does pay.

Brother Ernest Funk, a newly accepted missionary candidate relates in his testimony that four years ago he came to saving knowledge of Christ. Teaching a Sunday School class necessitated a deeper knowledge of Scripture. Was led to Bible School where the call to "missions" was taking hold of him, but many obstacles seemed to be in the way, which had to be overcome one by one. However, he requests prayer on his behalf.

Brother Clifford Reimer, missionary on furlough, reports from Panama. Panama embraces a large variety of peoples. Most of them are pleasant and courteous. Panama also contains a wide cross-section of religious beliefs, some of which do not propagate the teaching of Christ.

The main work of the Clifford Reimers is instructing the fifteen missionary children. Cottage and street meetings are also held, but house to house contacts are the most fruitful. Requests prayer for the work.

Sister Myrtle Doerksen recites a poem entitled, "O Lord."

Sister Alice Doerksen reports on extension work in Winnipeg. It takes divine patience to work with the untrained neglected children of the city. The work among the children is carried on by means of Sunday School, Good News Clubs, Wayfarers and Torchbearers Clubs, etc.

In our house visitations we are brought face to face with the surroundings and environments these youngsters are reared. She told of several cases which prove that the work is bearing fruit.



Brother Ben Eidse in his message based on Phil. 1:27, 28 stressed the fact that we should continue to work out our own salvation whether we have the support and presence of our superiors or elders or not. Some of the Philippians thought that now since their founder (Paul) was apprehended and shut up in prison at Rome, and would probably have to die for disturbing the peace, that maybe this "New Way" of life was not so good after all. But Paul reminds them that it is God which worketh in them both to will and to do of His good pleasure. The church was founded upon Christ, not upon Paul.

Repeatedly during the celebration we were reminded of all the blessings of the past and present. We were also repeatedly warned not to exalt ourselves but to give God the glory. Then too, we were told that we should work out our own salvation, and others also, with fear and trembling.

Abe Unger

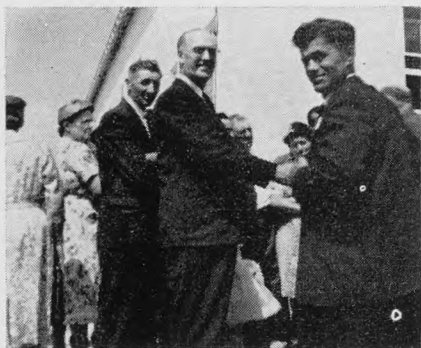


The Executive of the Evangelical Mennonite Conference, 1962.

l. to r. Pastors: Jac. P. Dueck; Peter L. Friesen; Frank D. Reimer, moderator; David P. Reimer; Peter P. Friesen.



"Noabri". A group during an intermission at the Sesquicentennial Jubilee Conference, Blumenort, July, 1962. l. to r. John C. Reimer, Klaas J. B. Reimer, Peter A. Plett, Jacob H. Friesen, Isaac Toews.



The Brandt Reunion at the Blumenort Church, July, 1962. In the foreground are the ministers Cornie P. Dueck, and Peter J. B. Reimer, then Jacob W. Brandt and others.

# MINISTERS OF THE EVANGELICAL MENNONITE CONFERENCE

Names	Church	Ordination
Jacob B. Kroeker	Rosenort	January 11, 1921
Ordained as bishop		October 18, 1923
Cornelius R. Penner	Blumenort	June 1, 1925
Dvaïd P. Reimer	Blumenort	January 27, 1929
Ordained as bishop		October 21, 1948
Franz B. Kroeker	Rosenort	December 15, 1930
Johann G. Barkman	Blumenort	November 21, 1932
Bernhard P. Doerksen	Blumenort	January 26, 1936
Peter D. Friesen	Steinbach	February 7, 1937
Bernhard D. Reimer	Steinbach	December 14, 1941
Cornelius P. Dueck	Rosenort	November 21, 1943
Jacob P. Dueck	Steinbach	April 2, 1944
Peter J. B. Reimer	Rosenort	April 2, 1944
Johann R. Friesen	Kleefeld	March 11, 1945
Franz D. Reimer	Prairie Rose	September 9, 1945
Ordained as bishop		December 6, 1955
Peter K. Bartel	Kleefeld	November 18, 1945
Peter P. Friesen	Ridgewood	July 29, 1948
Peter L. Friesen	Rosenort	May 6, 1951
Ordained as bishop		January 16, 1955
Abe P. Unger	Prairie Rose	June 24, 1951
David P. Thiessen	Washow Bay	January 27, 1951
Ordained as bishop		October 5, 1961
Arnold Fast	Wymark, Sask.	July 31, 1955
Johann P. Loewen	Blumenort	September 11, 1955
Franz P. Kroeker	Rosenort	January 6, 1957
Vernon Reimer	Prairie Rose	May 19, 1957
Heinrich P. Friesen	Morweena	July 14, 1957
Abram Leiding	Wymark, Sask.	August 9, 1958
Peter Schlamp	Wymark, Sask.	August 9, 1958
David Froese	Wymark, Sask.	August 9, 1958
Jacob L. Kroeker	Washow Bay	September 21, 1958
Melvin S. Dueck	Morris	November 16, 1958
Corny R. Plett	Burns Lake, B. C.	February 15, 1959
Andreas Plett	Mexico	March 26, 1959
Peter Guenther	Prairie Rose	February 22, 1959
Arthur Neufeld	Butler	July 19, 1959
Harvey G. Plett	Prairie Rose	July 26, 1959
Henry W. Kornelsen	Ridgewood	June 12, 1959
Johann R. Dueck	Blumenort	August 23, 1959
Milton Fast	Kleefeld	September 27, 1959
Dave F. Harms	Rose Isle	March 13, 1960
Andrew Dueck	Washow Bay	June 12, 1960
Dietrich P. Friesen	Blumenort	January 22, 1961
Melvin Penner	Blumenort	January 22, 1961
David F. Eidse	Pleasant Valley	August 20, 1961
Nick Friesen	Rosenort	August 20, 1961

## DEACONS OF THE EVANGELICAL MENNONITE CONFERENCE

Name	Church	Ordination
Franz B. Kroeker	Rosenort	July 7, 1928
Ordained as minister		December 15, 1930
Peter K. Dueck	Blumenort	January 25, 1929
John F. Isaac	California	October 4, 1931
Peter A. Plett	Prairie Rose	December 14, 1941
Jacob D. Friesen	Washow Bay	May 21, 1945
Peter L. Penner	Steinbach	January 13, 1946
Gerhard S. Fast	Kleefeld	August 29, 1948
Heinrich R. Friesen	Rosenort	January 9, 1949
Heinrich P. Friesen	Morweena	April 5, 1953
Ordained as minister		July 14, 1957
Peter W. Brandt	Rosenort	August 3, 1953
Johann P. Loewen	Blumenort	April 25, 1954
Ordained as minister		September 11, 1956
Isaac K. Plett	Prairie Rose	July 17, 1955
Abe R. Reimer	Blumenort	September 11, 1955
Frank P. Thiessen	Ridgewood	July 14, 1957
Cornelius U. Klassen	Steinbach	February 15, 1958
Andreas Plett	Mexico	March 16, 1958
Ordained as minister		March 26, 1959
John Knelsen	Wymark, Sask.	October 5, 1958
David E. Plett	Butler	July 19, 1959
Jacob K. Dueck	Kleefeld	December 6, 1953
Ben L. Kroeker	Rosenort	March 13, 1960
Ed. Wiebe	Blumenort	March 20, 1960
Nick F. Eidse	Pleasant Valley	September 23, 1962

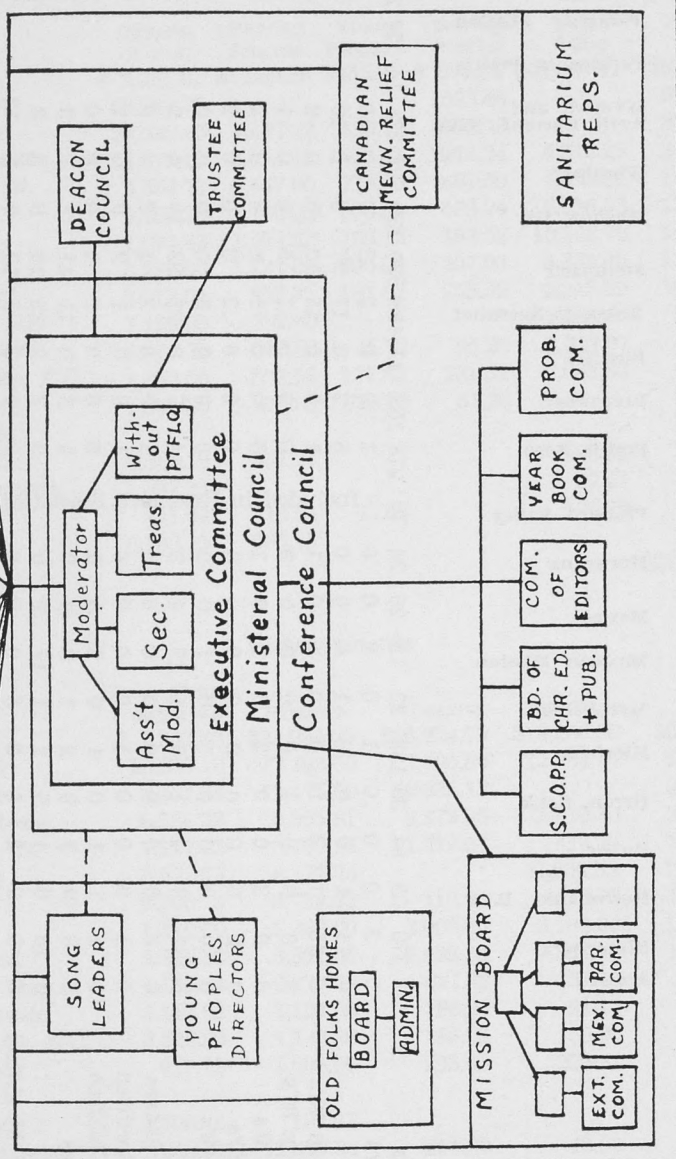


The Ministerial Council of the E.M.C. at one of its bi-monthly meetings in the Kleefeld Church, 1959. This was the first picture taken of the Ministerial. Some of the ministers and deacons are absent.



The Ministerial Council of the E.M.C. at a bi-monthly regular meeting, again three years later, 1962, in the Kleeferd Church. Some of the ministers and deacons are absent.

# How The Evangelical Mennonite Conference Functions THE CHURCHES



S. C. O. P. P. -- STUDY COMMITTEE ON PEACE PROBLEMS





## E. M. C. FINANCIAL REPORT 1961

### Receipts

Church	General Church	Sunday Schools	Young People's	Sewing Circles	All Other	Totals
Rosenort	\$ 9,281.61	\$7,235.36	\$455.97	\$ 691.06	\$41,039.11	\$58,703.11
Steinbach	56,682.77			1523.46		58,206.23
Blumenort	26,582.65	1,597.23	459.73	1428.13		30,067.74
Prairie Rose	14,779.10	2,853.51	643.63	1942.34	4,516.29	24,714.87
Wymark, S.	9,564.71	3,447.00	775.00	687.59	4,351.31	18,825.61
Winnipeg	5,464.10	1,169.29	500.39	409.24	8,086.03	15,629.05
Butler	1,694.48	1,554.22	195.12	183.52	10,748.70	14,376.04
Kleefeld	6,281.00	1,734.00	690.00	407.00	3,332.00	12,444.00
Ridgewood	8,072.04	852.35	187.62	255.92	1,245.99	10,613.92
Washow Bay	7,189.99	552.60			1,088.06	8,830.65
Heron, Sask.	2,167.70	513.83	45.72	95.28	2,038.07	4,860.60
Burns Lake, B.C.	1,052.50	598.38	177.82	231.31	2,632.83	4,692.84
MacGregor	1,975.86	418.83	630.70	61.26		3,068.65
Portage la Prairie	2,366.19	367.27			298.90	3,032.36
Swift Current	2,597.33				97.31	2,694.64
Roseisle	441.64	119.51	43.61		596.79	1,201.55
Mexico	6,768.15	565.85				7,334.00
<b>TOTAL</b>						<b>\$279,313.86</b>

### Disbursements

Church	Home Church Expenses	Missions	Charity	All Other	Total
Rosenort	\$ 7,907.62	\$21,284.20	\$16,224.79	\$13,286.50	\$58,703.11
Steinbach	15,255.10	27,865.00	1,100.80	12,244.44	56,465.34
Blumenort	2,431.54	15,475.60	12,838.12		30,745.28
Prairie Rose	6,786.38	9,955.81	6,179.05	1,810.30	24,731.54
Wymark, S.	7,117.45	8,765.16	1,519.97	413.17	17,815.75
Winnipeg	5,572.13	8,177.74		1,852.83	15,602.70
Butler	9,200.20	3,738.82	110.00	615.63	13,664.65
Kleefeld	1,410.00	5,369.00	2,000.00	3,584.00	12,381.00
Ridgewood	2,827.38	3,691.55	1,628.32	2,367.61	10,516.86
Washow Bay	1,166.54	6,279.02	627.62	631.47	8,704.65
Heron, Sask.	3,417.92	1,127.03	195.28	61.15	4,801.38
Burns Lake, B.C.	3,222.95	1,143.88	168.03	50.00	4,684.86
MacGregor	617.79	1,006.95	295.65	223.51	2,143.90
Portage la Prairie	2,803.76	191.33			2,995.09
Swift Current	942.81	1,499.84	204.00	48.00	2,694.64
Roseisle	718.54	152.64	22.56	62.53	956.27
Mexico	3,362.35	1,077.00	4,678.00	482.45	9,599.80
<b>TOTAL</b>					<b>\$277,206.82</b>

Some of our churches sent in the amount of their receipts from some earlier years for the purpose of comparison with the year 1961.

The receipts for the Rosenort-Rosenhof Church amounted to \$2653.00 in the year 1922 and grew to \$58,703.11 in 1961.

The Prairie Rose receipts increased from \$623.11 in 1939 to \$24714.87 in 1961.

The Kleefeld Church increased them from \$7513.00 in 1959 to \$12444.00 two years later.

Blumenort Church increased their receipts from \$25,330.91 in 1959 to \$30,745.28 in 1961.

Of the newer settlements Butler showed a growth from \$3705.49 in 1949 to \$14376.04.

Washow Bay had an increase from \$279.71 in 1953 to \$8830.65 in 1961.

### **STUDY COMMITTEE ON PEACE PROBLEMS (S.C.O.P.P.)**

**(2 Cor. 6:14:18)**

Changing circumstances, development and advance create problems. Problems have to be solved. The answers found if possible.

Even so the rapid changes and advance (if we may call it that) in our way of life have created problems. Problems concerning education, industry, labour, etc.

Some of our members joined labor unions, others were asked to join, still others were compelled to join. To some this created problems; a matter of conscience which they brought to us, for which we were thankful. We noticed that study and research in this area was overdue, as well as in other areas of public relations, seemingly coming into conflict with the Biblical doctrine of non-resistance. So in the early part of 1958 the Study Committee of Peace Problems came into being. The Executive Committee nominated a number of brethren from whom 7 brethren were then elected by the Ministerial Council to form this committee. This committee was made responsible to investigate and gather information as to working possibilities, as well as ways to keep ourselves free from unholy alliances and affiliations, preserving our non-resistant testimony. Even if we have not accomplished what we would have desired in the past four years, some information and material has been acquired, as well as some other work done. In Nov. - Dec. of 1959 an Itinerant Conference on Non-resistance and Social Relations was held in the different churches of the E.M.C. This we believe proved a success. Then also a close working relationship has been established with the Committee on Economic and Social Relations of the Old Mennonites who have had many years of experience in this area. This has also been very helpful to us. To date we have attended one of their committee meetings, as well as one Conference on Christian Community Relations sponsored by them.

We have also had discussions with top Union officials in Winnipeg, letting them see our positions, our convictions and concerns trying to reach some kind of understanding or agreement with them. This is of course still in the initial stage, but far from hopeless. We trust in the Lord and carry on, knowing it is His work and He giveth the increase.

We would gladly receive any information or advice from anyone that has something helpful to offer to help us in these studies, pertaining to Peace Problems.

As you pray for spiritual advance for the conference will you also remember the S.C.O.P.P. before the Lord.

Thank you, F. D. Reimer

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### FAMILIENFREUND

Our church paper, called "Christlicher Familienfreund", first appeared in 1935.

Already two years prior to this the publication of such a periodical had been discussed by the ministers of the church. The church did, however, not decide for it at that time yet. Two years after this, at a time when the ministers from Kansas were in Manitoba, this question was discussed again and presented to the brethren of the church. At this time this idea met with greater approval and interest. Although there was still much concern about this, the decision was made to publish such a paper monthly for half a year on a trial basis. The subscription price for this first half year was set at thirty cents.

The ministerial meeting appointed the editors. The position of editor was given to Rev. D. P. Reimer while Rev. H. R. Reimer was appointed assistant editor.

These two brethren now brought suggestions for the name of the paper and a motto for it before the church. The motto, found in Psalm 122 verse 7, "Peace be within thy walls, and prosperity within thy palaces" was the one chosen by H. R. Reimer. Among other titles, Rev. David P. Reimer suggested that of "Christlicher Familienfreund". This is the title that was chosen and the one, which together with the aforementioned motto, is used to this day. Rev. H. R. Reimer suggested that, as a rule, the first page should carry a song or a poem and for the first issue he selected the well known and suitable song "Begleite mich mit Segen". To this verse he added two other suitable verses.

This eight page paper was now published monthly and exclusively in the German language.

When these six issues, to which a number of readers had also contributed, had appeared and had been read in the families the problem of whether or not to continue was solved. The paper should continue. The subscription price was set at sixty cents a year. The treasury did

not suffer but increased from year to year. During the first year the editor received no remuneration for his services. During the succeeding years he received \$25.00 a year, then \$50.00 and finally \$100.00. When the size of this paper was increased the subscription price was also increased. After this, however, the income from subscription fees has been insufficient to cover expenses and subsidies have been received from other sources to make up the deficit. The present subscription is \$2.00 a year.

At first this paper was printed at the Christian Press (Mennonitische Rundschau) in Winnipeg. After four years Derksen Printers in Steinbach began to print it and since July, 1960, Deluxe Printing, also of Steinbach have been taking care of the printing.

When it was time to publish the last issue of the first year a sister suggested that it would be good to include in this issue a page of church statistics. This suggestion was gladly received and carried out. It is still a much appreciated year end feature. The name of this sister deserves mention here along with the names of the editors. She was Miss Margaret C. Fast, today better known as Mrs. Peter P. Reimer.

Because of these statistics as well as for other reasons we have always suggested that each issue be kept and that at the end of a year they be bound into a sort of chronicle of our conference.

Letters from readers, instructional or devotional sections, obituaries church elections, weddings and items of news have appeared since the beginning. Later especially mission reports were added to these.

As special co-workers for our paper the following two brethren were appointed: Rev. Jac. R. Klassen of Morris and John F. Isaac, a deacon from Kansas. These persons, appointed when the paper was first to be published, served in this capacity for a number of years. In 1957 Rev. H. R. Reimer retired from the position of associate editor, after sixteen years of service. Rev. Abe Unger was his successor.

### Changes

Already during the third year a few twelve page issues were published. After ten years every issue was increased to twelve pages. During the following year the paper began to appear semi-monthly, twenty-four issues a year. Later, and until today, the paper began to appear bi-weekly, which increased the number of issues in a year to twenty-six.

Until 1949 the editor also served as treasurer. At that time he was elected elder of the Blumenort church and moderator of the conference so that it became necessary to elect a treasurer who would thus relieve the editor of some responsibility. Brother Peter K. Dueck, a deacon, was elected. He served in this capacity until, after seven years, he had to retire from this position because of illness.

In 1957, during its twenty-third year of publication, our paper experienced its greatest change. An English section was added, i.e., the first ten pages were printed in German and the last six pages in English. The



English section was called "Christian Family Circle". With this change the paper also received a heading with an illustration, the way it appears today. The design, representing a family circle, met with the approval of many of the writers, but not with all of them.

Separate editors were appointed for the English section, namely Rev. Abe P. Unger as editor and David K. Schellenberg as assistant-editor. At first Rev. P. J. B. Reimer served as assistant editor for the German section. He was succeeded by brother Abe R. Reimer. Several brethren have served as treasurer, until during the past year, brother Abram U. Klassen took over this position. The whole business aspect of this paper has been reviewed and set up under a better and more efficient system so that now the personnel working with this paper can look to the future with greater confidence.

After Rev. D. P. Reimer had served as editor for twenty-five years he retired from this position. In 1962 he was succeeded by brother Abe R. Reimer as the main editor. Rev. D. P. Reimer was now appointed associate-editor.

Today again the paper is standing before an important change. May the Lord continue to direct its ways and to bless this visitor as it goes into the various families.

David P. Reimer  
Abe P. Unger

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### **CHRISTLICHER FAMILIENFREUND**

Im Jahre 1935 entstand unser Gemeindeblatt betitelt mit dem obigen Titel: Christlicher Familienfreund.

Schon zwei Jahre vorher kam die Herausgabe so eines Blattes, unter unserm Lehrdienst in Erwägung. Die Gemeinde brachte es damals aber noch nicht zum Beschluß. Nach zwei Jahren, als einmarge gerade der Lehrdienst von Kansas hier war, wurde diese Frage wieder betrachtet und der Bruderschaft vorgestellt. Zu dieser Zeit fand diese Frage schon grösseren Anklang und Interesse. Mit aller Besorgnis und Vorsicht kam es zum Beschluß, probeweise so ein Blatt einmal monatlich fuer ein halbes Jahr herauszugeben. Sollte sich das Blatt segensreich erweisen, dann duerfte weiter damit fortgesetzt werden. Der Preis wurde fuer diese erste sechs Ausgaben auf 30c pro Abonnement gesetzt

Der Lehrdienst stellte gemeinschaftlich die Editore heraus. Es fiel die Aufgabe des Editors auf dem Predigerbruder David P. Reimer. Prediger H. R. Reimer wurde die Aufgabe als Gehilfseditor zu teil.

Diese beiden Brueder brachten nun Vorschlaege fuer den Namen des Blattes vor der Gemeinde, und auch einen Wahlspruch, welcher von Bruder H. R. Reimer gewaehlt wurde: „Es moege Friede sein in deinen Mauern und Glueck iin deinen Palaesten! (Wohnungen)“ Psalm 122, 7. Bruder D. P. Reimer brachte unter anderen Namen den

Titel, Christlicher Familienfreund auf, wie er auch angenommen wurde und mit welchem das Blatt, wie auch mit dem Wahlspruch bis heute noch erscheint. Bruder H. R. Reimer wies darauf hin, dass wir in der Regel zum Anfang ein Liedervers oder Gedicht setzen sollten, und legte fuer's erste Mal den sehr wohlbekannten und zutreffenden Liedervers zum Anfang vor:

Begleite mich mit Segen  
O Herr auf meinen Wegen  
Begluecke meine Taten  
Und lasz sie wohl geraten.

und fuegte dann noch weitere zwei Verse zu.

Das Blatt wurde dann 8-seitig einmal monatlich herausgegeben und zwar ausschliesslich in deutscher Sprache.

Als nun sechs Ausgaben in den Familienkreisen erschienen waren, daran sich auch eine Anzahl Leser im Schreiben beteiligt hatten, da war die Frage der Pruefung geloest, und der Beschluss gefast, Fortsetzung zu machen. Das Abonement wurde auf 60c pro Jahr gesetzt. Die Kasse litt keinen Mangel sondern hob sich von Jahr zu Jahr. Der Lohn fuer den Editor war fuers erste Jahr unentgeltlich, danach etliche Jahre \$25.00 spaeter \$50.00 bis schliesslich \$100.00. Als das Blatt vegroeszert wurde und das Abonement erhoeht, nahm aber die Kasse ab und haelt si heute nicht mehr sondern musz aus anderen Quellen entschaedigt werden. Der Abonementspreis steht heute auf \$2.00.

Gedruckt wurde das Blatt die erste vier Jahre bei die Mennonitische Rundschau in Winnipeg. Darnach uebernahmen die Derksen Printers den Druck. Im Jahre 1960 im Juli uebernahm die Deluxe Printing, Steinbach den Druck.

Als wir das erste Jahr bis zur letzten Nummer kamen, machte uns eine Schwester aufmerksam ein Gemeindeverzeichnis am Jahreschluss erscheinen zu lassen. Dieser Vorschlag wurde gerne angenommen, welches auch bis zum heutigen Tage ist fortgesetzt worden. Heute wurde es fuer eine grosse Luecke befunden werden, wenn das Verzeichnis nicht mehr erscheinen sollte. Der Name dieser Schwester, verdient wohl ebensowohl veroeffentlich zu werden als die Namen der Editore. Es war dieses die ledige Schwester Margaretha C. Fast. Heute kennen wir sie als Witwe Peter P. Reimer.

Wegen solche und andere Dinge haben wir von Anfang an wiederholt darauf hingewiesen, alle Nummern zusammen zu halten und jaehrlich in Buchform binden zu lassen, daraus sich nach und nach eine Gemeindechronick sammeln laeszt.

Korespondenzen, Erbauliche Abteilungen, Kurze Nachrichten, Lebensverzeichnisse, Gemeindewahlen, und Trauhandlungen erschienen von Anfang an. Spaeter kamen besonders noch Missionsberichte.

Als besondere Mitarbeiter fuer unser Blatt wurden bei Morris Pred. Jac. R. Klassen und in Kansas der Diakonbruder John F. Isaac

bestimmt. Das war der Anfang wie das Blatt auch mehrere Jahre ist gefuehrt worden. Bruder H. R. Reimer trat von seinem Dienst als Gehilfseditor im Jahre 1951 zurueck nachdem er 16 Jahre gedient hatte. Es wurde nun Bruder Prediger Abe Unger als Gehilfseditor bestimmt.

### **Wechsel und Vergroeszerung des Blattes**

Schon im dritten Jahrgang wurden ein paar Ausgaben 12 seitig herausgegeben.

Im zehnten Jahrgang wurden schon alle Ausgaben zwoelfseitig herausgegeben.

Im folgenden Jahr wurde es zwei Mal monatlich herausgeliefert, 24 Nummern pro Jahr, und weiter bis heute zweiwoechentlich, 26 Nummern jaehrlich.

Bis zum Jahre 1949, war der Editor auch zugleich Schatzmeister. Nachdem er nun aber auch die Leitung fuer die Blumenort Gemeinde bekommen hatte, naemlich Aeltester fuer diese Gemeinde, und Leiter fuer den Konferenzzrat, so wurde der Diakon Bruder Peter K. Dueck als Schatzmeister bestinmt, bis er aber nach etwa 7 Jahre erkrankte.

Im 23zigsten Jahrgang 1957 erfuhr unser Blatt den groeszten Wechsel. Es wurden zwei Abteilungen gemacht, Naemlich die ersten 10 Seiten in Deutsch und die letzte 6 Seiten in Englisch. Diese Abteilung wurde nun als "Christian Family Circle" betitelt.

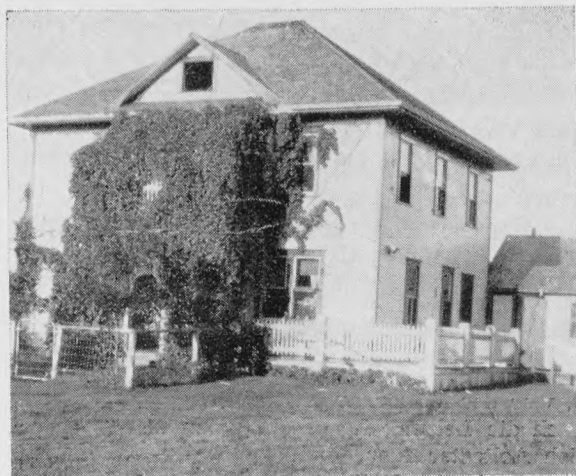
Mit diesem Wechsel bekam das Blatt auch ein Titelbild, wie es heute noch erscheint, welches einen Familienkreis entsprechen sollte. Ob es wohl manchen gefiel hats aber durchans nicht einen jeden gefallen.

Der Family Circle bekam seine eigenen Editore. Abe P. Unger wurde der Editor fuer den Family Circle mit David K. Schellenberg als Assistent und Pred. P. J. B. Reimer anfaenglich als Gehilfseditor fuer den Familienfreund. Darnach Abe R. Reimer. Mit dem Schatzmeister wechselte es ab bis im letzten Jahre Bruder Abram U. Klassen diese Aufgabe mit besseren Einrichtungen und Verordnungen uebernommen hat, damit das Arbeitspersonal mit neuem Vertrauen in die Zukunft blickt.

Nachdem Brd. D. P. Reimer 25 Jahre als Editor gedient hatte trat er von dieser Aufgabe ab. Bruder Abe R. Reimer uebernahm nun im Jahre 1960 die Aufgabe Haupteditor zu bekleiden auf. Daneben wurde Bruder D. P. Reimer als Gehilfseditor bestimmt.

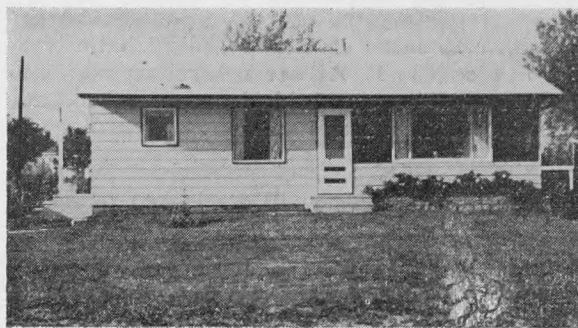
Das Blatt steht aber auch heute wieder vor einen Wechsel. Moechte der Herr diesen Familiengast weiter in seinem Wege lenken und mit seinem Segen begleiten.

David P. Reimer  
Abe P. Unger



The H. R. Reimer home in Landmark, Manitoba, built in 1920. A style of architecture much used in 1915-1925.

The P. J. B. Reimer residence at Rosenort, Manitoba. A style of architecture much used in the 1940's. This one was built in 1952.



The Peter A. Hickert residence in Southwood Steinbach. Built in 1960. This bungalow type of architecture replaced the 1½ story type in the 1950's.

# Missions

## THE DEVELOPMENT OF MISSIONS IN THE EVANGELICAL MENNONITE CONFERENCE (KLEINEGEMEINDE ca 1812-1962)

"And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16).

"Missions" as we know it today is a rather recent development of the last two or three decades. Russia, "wo unsere Wiege stand", never had what we call "freedom of religion", although the Mennonites had a special charter which gave them "religious toleration". The fact that the "Kleine Gemeinde" remained few in number from its inception (ca. 1812) to 1874, and that their membership contained few, if any, of the native Russians, also indicates a lack of zealous proselyting. Neither can it be said that the primary purpose of the immigration to America was to evangelize and convert the native Indians, but rather to escape military service and state-controlled schools. The promise of a quarter section of land for every male 21 years and over was another incentive to move.

Nevertheless, we owe a great debt to our forefathers. We have inherited their deep religious convictions and are now the benefactors of their willingness to leave their rich fertile farms and homes in Russia for an unknown land and future. Comparing their lives with ours, they lived a life of greater sacrifice.

It has been pointed out that with all the privileges we have, compared to our fathers, namely freedom of religion, better education and greater material wealth, the least we could do was to remember our brother, whether he be black, yellow or red, who is "without hope, and without God in the world". If we would sacrifice like our fathers did, to give us this land of freedom, we could increase our missions outreach considerably.

It is with grateful hearts, however, that we record recent developments. In some ways they are quite remarkable.

In 1944, eighteen years ago, our membership contained no missionary or social worker who was exclusively engaged in proclaiming the "Good News" outside our immediate circles. It is true that we supported missionaries of other denominations and also contributed to various charitable societies. We also received missionaries into our churches to give reports. The hand of the Lord was also heavy upon the hearts of some of the brethren to obey the command of the Lord to preach the gospel to every creature, but the church was hardly ready to send them. It remained for one of the weaker sex, namely Susan Plett, to go against popular opinion and without promise of material support, into the regions beyond to tell the unsearchable riches of Christ. On May



15, 1956 she died on the mission field having served her Master for eleven years in this capacity in South America.

The inception of the Western Gospel Mission in 1946 provided a convenient outlet for missionary work in the homeland and soon quite a number of missionaries were serving under this Mission in Western Canada. This missions endeavor, however, never received the full support of the church.

Other missionaries went out under other "Missions Societies" till in 1952 negotiations were underway to unite the missionary movement carried on by the various churches. In 1953 a Mission Board was elected consisting of five members. It was a huge task for this small inexperienced Board to gain the confidence and co-operation of the various churches. By this time most churches enjoyed a good-sized mission program of their own and were reluctant to hand over the reins of government into the hands of a board they knew little of. Brother and Sister Ben Eidse were instrumental in assisting this move toward unification. They desired to go out with the sanction and blessing of the whole Conference, which they realized. The Board of Missions now has twenty-one members with an executive of five. Five members of the Board are entrusted with the extension department. Three members have charge of the Mexico mission work, and three members are in charge of the Paraguayan field. The executive and the various committees meet as the need arises. The full Board meets bi-monthly to discuss and decide the weightier matters.

Our first annual Missions Convention was held in 1956. The sixth Convention was held in Steinbach, Manitoba, October 12-14, 1962.

Total receipts during the fiscal year ending September 1, 1962 were \$106,722.18. Of this amount \$39,844.00 were used in extension work. Mexico field \$24,521.00. Paraguay field \$8,709.00

The Missions family now numbers 56 adults and 71 children, serving in many countries of the world. We are grateful for those who have answered the call and are dedicated to the service of the Master. We are thankful for the large host of prayer warriors who uphold and remember the missionaries in prayer. We are also thankful for the large number that give regularly and sacrificially, but we are most thankful for our Lord and Saviour, Who loved us and gave Himself for us.

Abe Unger

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## BOARD OF MISSIONS

### Executive Committee

Abe P. Unger, Lorette, Man. — Chairman	P. L. Friesen, Morris, Man. — Sec.-Treas.
F. D. Reimer, Lorette, Man. — Vice-Chairman	B. D. Reimer, Steinbach, Man. F. P. Kroeker, Morris, Man.

## Board Members

D. P. Friesen, Giroux, Man.	H. H. Thiessen, Austin, Man.
Milton Fast, Kleefeld. Man.	F. P. Thiessen, Giroux, Man.
Jack L. Kroeker, Washow Bay, Man.	Peter Schlamp, McMahon, Sask.
Arnold Fast, Wymark, Sask.	Art Neufeld, Butler, Man.
John P. Loewen, Giroux, Man.	C. P. Loewen, Steinbach, Man.
John K. Reimer, Winnipeg, Man.	Harry Fast, Steinbach, Man.
Nick K. Friesen, Morris, Man.	

## MISSIONARIES CURRENTLY SERVING UNDER

### E. M. C. BOARD OF MISSIONS

#### Full Support:

- Harvey Barrkmans, (Prairie Rose) Nyanga via Tshikapa via Leopoldville, Congo (1956—)
- \*Martha Bartel (Morris), R.R.1, Morris, Man. (1956—)
- Justina Brandt (Morris), Box 180, Chihuahua, Chih., Mexico (1957—)
- \*Ben Eidse (Morris), Steinbach Bible Institute, Steinbach, Man. (1953—)
- Edmar Fast (Blumenort), Box 180, Chihuahua, Chih., Mexico (1957—)
- Ben Friesens (MacGregor), 1310 Walker St., Swift Current, Sask. (1961—)
- Dora Friesen (Morris), Box 180, Chihuahua, Chih. Mexico (1958—)
- Edward Friesens (Morris), Box 180, Chihuahua, Chih., Mexico (1958—)
- Ernest Funk (Wymark), Weekes, Sask. (1962—)
- Abe Giesbrechts (Winnipeg), Pelley, Sask. (1961—)
- Mrs. Stan Houghton (Steinbach), Casilla 11, Riobamba, Ecuador, S. A. (1962—)
- Elizabeth Koop (Kleefeld), Caixa 221, Manaus, Amazonas, Brazil, S. A. (1958—)
- Mary Koop (Blumenort), Box 180, Chihuahua, Chih., Mexico (1959—)
- Mary Koop (Kleefeld), F. A. No. 3, Maeda, Hanno-Sai, Saitama-Ken, Japan, (1962—)
- Meivin Koops (Kleefeld), Creighton, Sask. (1960—)
- Henry Klassens (Steinbach), Box 290, Belize, British Honduras (1957—)
- John Kornelsen (Morris), Box 180, Chihuahua, Chih., Mexico (1961—)
- Jake Kroekers (Morris), Box 180, Chihuahua, Chih., Mexico (1958—)
- Elda Kroeker (Winnipeg), 118 Grove Street, Winnipeg 4, Man. (1959—)
- Corny B. Loewens (Morris), Box 180, Chihuahua, Chih., Mexico (1954—)
- Helen Rose Loewen (Ridgewood), Puerto Ayacucho, T.F. Amazonas, Venezuela, S. A. (1959—)
- Sarah Loepky (Chortitzer Niverville), c.d.c. 883 Asuncion, Paraguay, S. A. (1959—)
- †Margaret Neufeld (Steinbach),
- John Peterrs (Steinbach), Florastr. 7, Reinach. B.L. Switzerland (1957—)
- Gladwin Pletts (Prairie Rose), Soufrierie, St. Lucia, West Indies (1955—)
- Clifford Reimers (Steinbach), (1958—)
- Elizabeth Reimer (Blumenort), Box 180, Chihuahua, Chih., Mexico (1957—)
- Dave Schellenbergs (Portage la Prairie), Cor. 5th Ave. and 6th St. N.W., Portage la Prairie (1958—)

Henry Toews (Steinbach), c.d.c., 833, Asuncion, Paraguay, S.A. (1959—)  
Margaret Unger (Sommerfelder Winkler), Box 180, Chihuahua, Chih.  
Mexico (1961—)  
Arnold Wiebes (Winnipeg), Kamsack, Sask. (1960—)  
Edwin Wrights (Steinbach), Canora, Sask. (1961—)

\*Home on furlough

†Accepted candidate

### Half Support:

Frank Brauns (Butler), Butler, Man. (1962—)  
Elmer Hamms (MacGregor), MacGregor, Man. (1962—)  
Corny Pletts (Steinbach), Burns Lake, British Columbia (1959—)  
Frank P. Kroekers (Morris), Maryfield, Sask. (1961—)

### Partial Support:

Myrtle Doerksen (Blumenort), Winnipeg, Man. (1962—)  
Aaron Friesens (Washow Bay), Washow Bay, Man. (1960—)  
P. L. Friesen (Morris), R.R.1, Morris, Man. (1959—)  
Jacob Guenthers (Burns Lake), Burns Lake, British Columbia (1959—)  
John Knelsens (Wymark, Sask.), Burns Lake, British Columbia (1960—)  
Abe Koops (Kleefeld), (1960—)  
Herman Toews (Paraguay), c.d.c. 833, Asuncion, Paraguay, S.A. (1959—)  
Mr. and Mrs. Svierre (Paraguay), c.d.c. 833, Asuncion, Paraguay, S.A.  
(1961—)

**Please Note:** There are a number of missionaries who are self-supporting or who are supported by local churches. The fact that they have not been mentioned does not in any way minimize their important role in the Vineyard of the Lord.

## REPORT OF MEXICO E.M.C. MISSION WORK

At the beginning of 1962 the E.M.C. mission work in Mexico was staffed by fifteen adult missionaries consisting of five married couples and five single workers. These workers were stationed on four different stations. The El Picacho station was staffed by Bro. and Sis. Edna Fast, Bro. and Sis. Jake Kroeker, Sis. Elizabeth Reimer, Sis. Doris Friesen and Sis. Mary Koop. The Providencia station was staffed by Bro. and Sis. Cornie Loewen, Sis. Justina Brandt and Sis. Margaret Unger. Bro. and Sis. Edward Friesen served in La Nortena. Bro. and Sis. John Kornelsen were stationed on Quellen Colony. A clinic and school were operated on El Picacho, a clinic and missionary class in Providencia, a private school for Mennonite children on Quellen were operated. Mexican church members were scattered in about a dozen villages and quite a few more were being served with service.

What now requires a monthly support of over fifteen hundred dollars, had its humble beginning on September 21, 1954 when the first missionary couple crossed the El Paso-Juarez customs into Mexico with

support from the local E.M.C. church at Rosenort. The first winter was spent in teaching the small Mennonite private school near Tepehuanes, with the hope of doing joint mission work with the Kleinegemeinde colonies who had emigrated from Canada in 1948. This hope did not materialize. Although the main work was teaching, yet on March 13, 1951 the first Mexican couple was baptized and accepted into the E.M.C. with four ministerial brethren from Canada present, namely, ministers David P. Reimer, Jac. B. Kroeker, P. L. Friesen and C. P. Dueck.

The school work at Tepehuanes was later taken up by Bro. and Sis. John Dueck. Then on Feb. 15, 1956 the Loewens were sent to the small village of El Picacho in the Namiquipa region to begin work in Mexican territory. In spring of that year a clinical building was erected and the first patients were treated by Sis. Tina Loewen on June first. The clinical work increased to such an extent that two nurses, Sisters Martha Bartel and Justina Brandt, were sent out from Canada, who arrived on Sept. 21, 1956. Then on January 25 of 1957 Bro. Edward Friesen arrived to take up school duties. Sis. Elizabeth Reimer arrived to work in the clinic on September 2 and later in November Bro. and Sis. Edmar Fast arrived also to take up maintenance work. Sis. Dora Friesen arrived on Feb. 11, 1958 to strengthen the medical work. In the spring of that year the Providencia Clinic was built which later the Fast and Sis. Martha Bartel took over. To fill the vacancy at El Picacho the Abe Pletts of Quellen Colony took over the maintenance work. In the fall of 1958 two new teachers arrived. Bro. Jake Kroeker to teach the Mexican children and Sis. Anne Isaac to teach a group of Mennonite children. The Edward Friesens then moved to take over the La Granja Church and region. In the spring of 1959 Bro. and Sis. Richard Friesen arrived to replace the Abe Pletts who left for Canada. Then in the fall of 1961 Bro. and Sis. John Kornelsen arrived and later, on Oct. 15, Sis. Margaret Unger also came. Some of the above mentioned workers stayed only for a limited period of time

To the time of this writing 75 Mexicans have been accepted as members of the E.M.C., 66 being baptized and 9 accepted from other evangelical groups. Three of these have been called away through death and four have been expelled because of disobedience.

Church services are mainly being conducted in private homes. Only La Granja has its own chapel and only La Nortena has a church-owned school. The indigenous church is being stressed with native brethren taking over teaching and leadership responsibilities as soon as qualifications permit. Evangelistic fervour is growing among native Christians and they carry on a fervent witnessing program.

Both school and clinic work is receiving public and governmental approval. These serve as anchors for foreign workers as they carry out the almost unrestrained evangelistic work in form of literature distribution and preaching. The vacation Schools have been instrumental in opening up new villages to the Gospel and have been well accepted. In all phases of service evangelism is to be central and basic.

The Roman Catholic Church has put up some opposition but its influence in political circles is not strong. Other hindrances have been encountered from the Adventist Church, but all in all, opposition and persecution has helped to strengthen the church considerably.

The work as a whole now operates under the name: Mennonite Association of Cultural Promotion and has its own constitution. An aggressive radio work is carried out in the Low German language with a weekly program from Cuauhtemoc. This is accompanied with personal visitation and literature distribution by the E.M.C. on Quellen colony. A Spanish radio program is also sponsored by the mission although the tapes are sent in from Luz y Verdad (Old Mennonite) office in Puerto Rico. The Spanish Literature Committee now has a monthly mailing list of around 600 names.

An unsolved problem to date is that of immigration. Thus far all workers are in the country with tourist permits only. The Mexican government is not at all anxious to have more immigrants it seems as land is scarce for their own people.

Almost unlimited possibilities challenge us as we move forward into this year. The work will require courage and diligence. Our labours in Mexico have not been in vain in the past. The prayers and offerings of the churches in Canada have borne fruit, but only the fringes of a vast area have been touched as yet.

As our young Mexican church grows in stature and stability it will more and more be asked to shoulder the task and the responsibilities of evangelism in this needy land. Pastors are constantly in need to feed the flock. We continue to rejoice and to trust that even though we should be called away, the work will now continue and increase.

"The Lord hath done great things for us, whereof we are glad."

C. B. Loewen



Pool at La No-  
na.



Chapel at La Nor-  
tana Mexico. Mission-  
aries are Edward Frie-  
mans.



Mexican brethren of  
the E.M.C.



The Edmar Fasts serving in Mex-  
ico.



Elizabeth Reimer serving in Mex-  
ico.



**Mary Koop serving in Japan.**



**Margaret Unger serving in Mexico.**



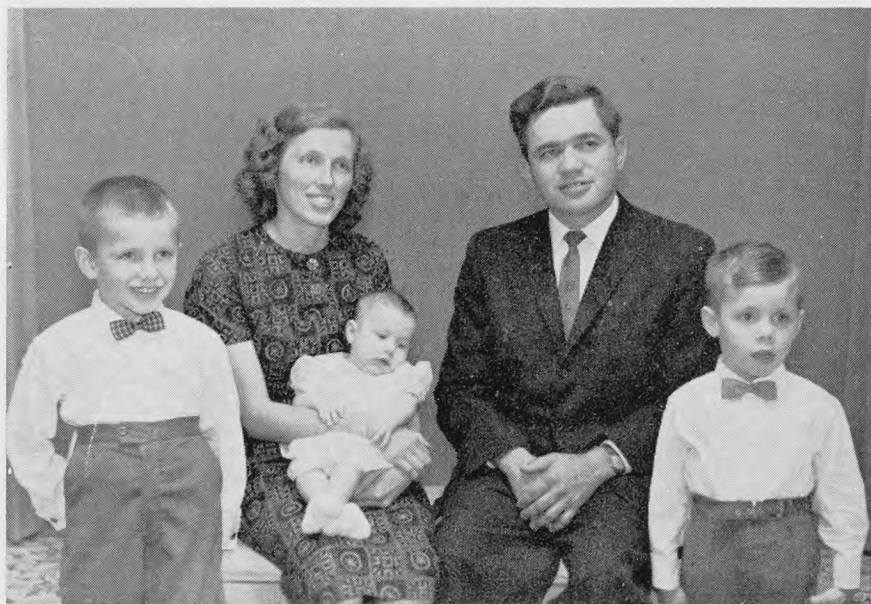
**Missionaries Abe Giesbrechts at Pelley, Sask.**



**The Frank Brauns serving at Buller, Man. among the Indians.**



The Stanley Houghtons in Ecuador, S.A. Marian Loewen was the first E.M.C. missionary going to a foreign country.



The Henry Klassens serving in British Honduras.



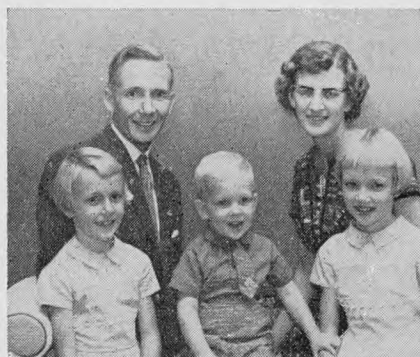
The Ben F. Eidses serving in the Congo, Africa.



The John Peters in Germany.



The Harvey Barkmans serving in Congo, Africa.



The Clifford Reimers in Panama, Central America.



The Henry Toewses serving in Paraguay.



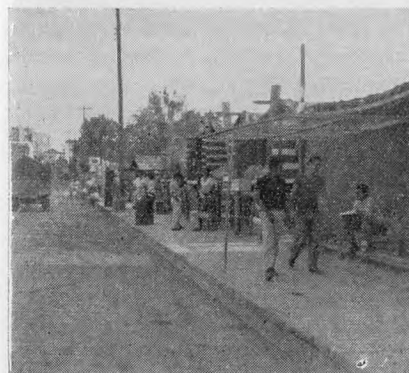
The Henry Koops at Flin Flon, Manitoba.



The Gladwin Pletts in the West Indies.



The Edwin Wrights at Canora, Sask.



Slums in Chihuahua City.



The P. J. B. Reimers at Cuahatemoc, Mexico, serving under the M.C.C. 1948-49.



## WORKERS UNDER THE M.C.C.

Vernon Reimers (Paririe Rose) (1962—)	Abe Penner (Ridgewood) (1962—)
Ken Barkman (Steinbach) 1961—)	Gilbert Unger (Ridgewood) (1962-)
Gordon Reimer (Steinbach) (1961-)	Victor Loewen (Morris), Boiti Post- ale 658, Leopoldville, Congo (1962-)

## SEWING CIRCLE REPORTS

### BLUMENHOF

Blumenhof has three sewing circles, who are also actively and joyfully serving the Lord as they help clothe the needy, deprived and the sick.

The older married ladies comprise the Blumenhof Seniors, with Mrs. Jacob P. Doerksen presiding president. They have a regular attendance of eleven. During the past year they have stitched numerous baby bundles for the Mission field, prepared Christmas bundles of the M.C.C. mended for the Gaudreaus' Children's Home canned for the Rest-Haven. They also canned and mended for several local families who were struck with misfortune.

The Blumenhof Juniors, under the direction of Mrs. Dave J. Reimer also depict activity. They meet every second Tuesday night have a regular attendance of about 10-12. They are doing similar work as the Seniors. Also, missionaries on furlough are asked to report at their meetings to give first hand information of material needs for the fields.

Further, in August of this year, a two hour tape recording of an escaped nun from a closed order convent was put up at one gathering, and awakened a new burden for those living in darkness and sin.

It might also be worth mentioning, that Mrs. C. W. Brandt, an invalid for many years, is, too, doing a great mission work in her quiet room at home, by making numerous quilts. She also stitched many quilt blocks, upon request by the Sewing Circle who sewed up a blanket from them for the clinic at Picacho Mission, Mexico.

Furthermore, the single girls, under the leadership of Miss Elizabeth R. Reimer, constitute the third group, the Busy Blumenhof Bees. The ten girls attending, like bees, endeavor to serve by various activities: quilting, sewing, etc. A newsy letter is making its flight to some missionary every two weeks from this group, as they take turns in alphabetical order. They also go out singing at invalids and at the aged.

### RIDGEWOOD

Seventeen years ago the Ridgewood "Naehverein" came into existence. Today, Mrs. John P. Penner is president of the Ridgewood Senior Sewing Circle. They have an attendance of about sixteen. They, too, are active in making Christmas parcels for M.C.C., baby bundles, etc. They also made quilts for ministers' wives and gave showers for the needy. An annual Christmas supper for the congregation is sponsored by the Sewing Circles. At this occasion they have a missionary speaker challenge them with a message.

Secondly, another group emerged out of this assembly in March of this year, the Ridgewood Mary Martha Juniors. It consists of the younger married women and is thriving under the leadership of Mrs. Gerhard Doerksen. Out of an enrollment of fifteen, a regular attendance of about ten gather every second Thursday night. After organizing, they have finished baby bundles for Ste. Anne Hospital, as well as planned a Tea for the near future where stitched articles will be sold at set prices (put on beforehand). They endeavor to serve the Lord as they aid the needy with material help.

Finally, the Ridgewood Junior girls, under the able leadership of Miss Mary Thiessen are also attempting to assist in clothing the sick in their own way, as well enjoying a time of fellowship together. During the two years of their service, they have also a singing period at their meetings with Miss Mildred Penner directing. Frequently they go out singing at various homes to cheer and comfort the old and weak. Occasionally they enjoy a Bible quiz or game. Instead of exchanging gifts with each other at Christmas, they prefer giving them to the Rest-Haven and to other places.

As we do everything as unto the Lord, we may claim the verse promise: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

#### **KLEEFELD SEWING CIRCLE REPORT**

The Kleefeld E.M. Ladies Sewing Circle has been in existence for 37 years now. It was first organized in 1925, and the first leader was Maria R. Dueck (now Mrs. Jac. F. Isaac of Meade, Kansas). At that time there were between ten and fifteen ladies taking part, and they got together twice a month in their various homes.

Once a month they went out to needy homes where they were helpful with sewing or blanket making, mending etc.

At the circle meetings they were busy with sewing and embroidery, making articles for a mission sale which was usually held once a year. The money from the sale were then sent out to various missions, hospital and church.

After Maria Dueck served as leader for ten years, this duty was taken on by Anna R. Dueck, now Mrs. Abe Friesen of Nebraska, and Mrs. Henry I. Dueck.

The routine of our sewing circle was much the same until about five years ago. At this time we discontinued our mission sales. In its place we now have a mission evening usually in fall, when we have a short program, play, or Missionary speaker. We have an offering at this time which goes for the Sewing Circle. The Lord has blessed us in this, as our offerings always equal the proceeds of a "Sale".

We feel that our time is spent for a better purpose in this, as we do not have to get things ready for a "sale". Instead we are doing much more

sewing now, mostly for the M.C.C. In one year we make approximately 30 blankets and baby blankets as well as several print patch quilts. Christmas bundles usually add up to three dozen each year. In addition to M.C.C. work, the ladies are also active in the Hospital Ladies Aid and the Rest Haven Aid. The activities in these institutions include, sewing, mending, canning and visitations.

The offering from our Mission Night is distributed to various Missions, missionaries, M.C.C., Rest Haven, etc. Serving as president of our ladies sewing circle at the present time is Mrs Art Schwartz.

There are about 40 members in our Circle now, with an average attendance of 25. We have outgrown our home living rooms, and our meetings are held in the lower auditorium of the church

When you look around, and see how much work there is to be done, and seemingly not enough time to do it, I wonder sometimes about the verse found in James 4:17 "To him that knoweth to do good, and doeth it not, to him it is sin." Then again in I John 3:17 we read, "But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

I would like to encourage each busy mother and housewife to take a bit of time in this service for our Master, and let us not weary of well doing, for the Lord will reward. Shall we do it in Christian love for our fellow men, as unto the Lord.

Mrs. Elsie Kliever

### REPORT ON SEWING CIRCLE IN BLUMENORT

". . . and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them."

As Dorcas, in the apostles' time made clothes for the needy, likewise have busy fingers of various Sewing Circles accomplished much during the past decades in clothing the poor, the sick and the aged, at home and abroad.

As we turn the hands of time back to 1944, we see two ladies, possessing initiative and courage, Mrs. John U. Brandt and Mrs. Peter J. Loewen, stalking from house to house in the village of Blumenort, canvassing for the first "Naehverein". At every home they present a written statement, made by the late Rev. Henry R. Reimer, granting them liberty to officially assist in supporting the M.C.C.

At present, eighteen years later, there are four active Sewing Circles, who are all busily sewing, knitting and mending for the M.C.C., as well as making Christmas parcels, baby bundles and sewing and mending and canning for the Rest Haven and sewing for Missions.

First of all, we have the Senior ladies under the leadership of Mrs. John F. Janzen. They have a membership of fourteen, who meet every

second week in the homes. During the past year they have made numerous woollen blankets in quilt coverings for the M.C.C. beside some mending and canning for the Rest Haven.

Further, let us take a glimpse into a home, where the Goodwill Mission Sisters have assembled for their semi-monthly meeting. They constitute the younger married women with Mrs. Wilbert Fast presiding president. Founded in 1957, they have an enrollment of sixteen with a regular attendance of eleven or twelve. For opening the hostess reads a scripture passage and prays, or also an appropriate poem or article is read. Next, the secretary calls the roll and each lady present quotes a scripture verse. Many new verses are learned that way.

Besides the above mentioned activities, these energetic ladies also mind for Gaudreaus Children's Home and have also undertaken to supply the Kinsdale School for Retarded Children with eggs for the ensuing school year. At the beginning of the year, the ladies pulled tickets among each other and each has a secret prayer sister who is remembered in a special way before the throne of grace and is also surprised with a birthday card or at other occasions. The names are revealed at Christmas when each one receives a gift from her prayer sister with name attached.

Thirdly, we have the Junior Goodwill Mission Sisters, who are a branch of the above group. Due to high enrolment, causing crowded homes, the Juniors, with ages of 33 years and down, formed a new group at the beginning of the year, under the leadership of Mrs. Abe. Penner. Their regular attendance is about ten to twelve. Their fingers are also busy with needles as they outfit baby bundles for Missions as well as Christmas parcels for overseas.

Lastly, let us focus our attention on the fourth group, the single girls. Generally they have an attendance of 20-25. They are labelled The Sunbeam Sisters, who are truly sending rays of sunshine and cheer into homes of missionaries, the poor and sick with their deeds of love. With Miss Margaret Penner as president, they have achieved much original and effective service as they gather at nights for fellowship and labour. Besides assisting the M.C.C., they have also made scrap books for Children's Hospitals, finished poem books for missionaries, filled with challenging and comfort giving poems for people who labour in distant lands. Further, carolling at Christmas for invalids and aged, was also an act of love as well as being an inspiration to the Sisters themselves.

# Education

## THE STEINBACH BIBLE INSTITUTE

With the coming of thousands of Mennonites from South Russia to Manitoba and to other provinces in the 1920's several well-trained Bible teachers came along with them, who began to popularize Bible study in the Mennonite communities. In Winkler and some other towns Bible Schools were founded. In Steinbach an elderly minister of the Mennonite Brethren Church, Jacob W. Reimer and a young American minister of the Evangelical Mennonite Brethren Church, Henry P. Fast came to Steinbach around the beginning of the 1930's and started individual evening classes in the study of the Bible. Rev. Reimer attracted mostly the elderly people from the different Mennonite churches, and Rev. Fast attracted more the young people to some extent also from the different churches in Steinbach.

In the years 1931-32 a more united systematic teaching of Bible courses were attempted by three ministers: Jacob W. Reimer, Isaac Ediger and H. P. Fast. However, the movement died again for lack of students and support.

In the fall of 1936, seven brethren from the Mennonite Brethren Church in Steinbach, one of whom was C. F. Barkman, got together and founded a Bible School. They engaged two teachers: John Baerg and John S. Guenther. The M.B. Church building was offered to them for instruction purposes and nine students enrolled for First Year Bible Course. The next year the Second Year Course was added to the curriculum and 27 students enrolled in the two classes. This looked very promising, so the brethren tried to get the whole M.B. Church of Steinbach officially behind the school. When they failed in this, they looked for support from brethren of other Mennonite churches in Steinbach. They realized that a much wider base of support was needed to develop a successful Bible School. They started by working out a new constitution for the organization of an inter-denominational society, which would be willing to accept the necessary responsibility to administer and support a Bible School. To be accepted as a member, one would have to be a member of a Mennonite church, in good standing, be willing to pay an annual membership fee of \$2.00 and work and pray for the welfare of the school. The writer of this history was among the first, who was approached and became immediately interested. As a superintendent of our Sunday School in Steinbach, I felt that there was a great need for Bible-trained and spirit-filled Sunday School teachers. Therefore, this was an opportunity for our young people to get that training right at home in a school for which we had accepted our share of responsibility. Of course, I also realized that the thing was new, and that there would be much opposition against both: a systematic Bible study as such and also working together with brethren from other churches in spiritual



things. However, several brethren from our church shared the vision and so we trusted in the Lord to help us in this new venture.

Saturday morning, September 3, 1938, thirteen brethren from four local churches met to organize the Steinbach Bible School Society and elected out of their own midst the first Board of Directors of 7 members, after the adoption of the constitution. They were: Peter Riesen, President; George Kliewer, Vice-president; Peter J. B. Reimer, Secretary-Treasurer; Jacob G. Kornelsen; C. F. Barkman; Henry A. Brandt; and John Eberg, Principal. The motto adopted for the society was: Ephesians 4:3, "giving diligence to keep the unity of the Spirit in the bond of peace." A third teacher, Mr. J. N. Wittenberg, was engaged and the Third Year Course in Bible was added to the curriculum. Again the M. L. church building was kindly put at our disposal for the instruction of the three classes, although the third room was rather cold and unsuitable. In the early spring of 1939 four students graduated with the three year course; our first graduation of that type in the history of Steinbach.

The year of 1939 was a very crucial one for the Steinbach Bible School. There was a good staff and the response among the young people was good. With the founding of the Steinbach Bible School Society there was better financial support and definitely wider prayer support. The Board of Directors felt very thankful for this, but all this was on much too small a scale, it seemed, to warrant any immediate launching out on a building programme, which would be adequate and meet the needs even for the next school term. A building with three class rooms, a teacher's room, and a library would be the very minimum of requirements and there was \$100.00 in the treasury.

After much prayer and planning, the Board purchased a suitably located lot and decided to build that summer. We were going to build a basement large enough for a suitable two story building if the funds would allow it, and if the funds would not be adequate we would use the basement for a start. but our prayers were answered. When the public saw our determination to build, some donations came in, although they were not large and the secretary-treasurer was able to interest a few brethren, Peter R. Penner and Jacob Thiessen, particularly to lend some money for the purpose. John S. Guenther, one of the teachers, put his heart and soul into the effort by guiding the voluntary work. The Board was also fortunate in getting the services of an experienced carpenter and construction man, Abram U. Brandt, to supervise the construction of the building for very reasonable remuneration. Although the finishing of the interior was largely left for future years, a fine new building stood there ready for use in the fall of 1939. Some more donations and a few small offerings came in so that the Board was even able to raise the teachers' salary from \$25.00 to \$30.00 per month for the five months teaching term. In the meantime the membership of the Society increased to around 50, which was good indication of growing interest for our Steinbach Bible School. The student enrollment

increased again and they came now from the different Stetinbach churches. It was particularly pleasing to see a steady increase of students from churches where the Bible School idea was very new but where there was a tremendous potential for the coming years. This was especially true of the E.M.C. at that time still called the Kleine Gemeinde.

When John S. Guenther left the teaching staff a little later, Ben D. Reimer, a young minister of the Evangelical Mennonite Church of Prairie Rose, and a graduate of the Winnipeg Bible Institute was called to take his place. When the principal, John G. Baerg also left a few years later his place was filled by Archie Penner, a young graduate from the Winnipeg Bible Institute, who had already proven himself with his work he had done with the young people in the E.M.C. of Prairie Rose. Now Ben D. Reimer was made principal of the school and the emphasis in the teaching switched to missions. Under the former principal's leadership the emphasis had been on the training of Sunday School teachers and workers in the Mennonite Church. Of course, the school continued to function along the broad concept of training for effective Christian service. Now, however, the outlook was widened from the home-church to world-wide missions. It was, indeed, a very wide vision for such a small situation, but the Lord blessed our efforts..

Before the success came, however, the school had to pass through a very severe crisis. With the change in teaching emphasis there came also a much greater change from the German language of instruction to the English, although one teacher, J. N. Wittenberg continued to teach German in his usual efficient way. Furthermore, the Mennonite Brethren Conference opened its new Bible College in Winnipeg in the fall of 1944. This attracted considerable interest of some of our M. B. supporters. Among others, these were possibly the basic reasons why most of the support from that direction was withdrawn and the school found itself almost without students. The enrollment fell to 13 full time students, mostly from the E.M.C. This looked like a hard blow at the inter-denominational idea, but the Board did not lose heart. Prayerfully they launched out on another new idea; they started night classes and a large number of students responded. This venture, probably saved the school from closing its doors. The news of the very low enrollment of day students had shocked some of the public, a large night school enrollment was a pleasant surprise again.

In the fall of 1946 a fairly large number of new students registered for the First Year Course and the number of day students climbed to 49. The night school registrations increased this number by another 22. The future of the school seemed to be assured. Now the Board took another step. It was decided to open a High School Department and start the teaching of Grade IX, X and XI. The name of the school was changed to Steinbach Bible Academy, and John Peters, an experienced teacher was engaged to teach these classes in 1947. Since the enrollment in the Bible classes had increased quite substantially, two pastors, G. S. Rempel

and P. Gerbrandt were also engaged in part time Bible teaching. The school year was also lengthened from 5 months to 6 months. The year 1947-48 was the tenth year in which the Bible School had operated under the auspices of the Steinbach Bible School Society. There were 6 teachers on the staff now with an enrollment of 56 full time students and 27 night school students. The Board of Directors was now made up of: J. T. Loewen, President; Benj. L. Reimer, Vice-President; P. J. B. Reimer, Secretary-Treasurer; P. G. Toews; Gerhard Voth; G. S. Rempel and Abr. Reimer. I was the only one left of the original Board. Although the school building was getting somewhat crowded, the directors were planning expansion in 1948. Since my wife and I were leaving for Voluntary Service work in Mexico that fall, Frank Friesen took on the work of Secretary-Treasurer, although I remained a member of the Board. However, before I left, we engaged two High School teachers, Julius G. Toews and Gerhard H. Peters, and Grade XII was added to the curriculum. They were experienced and well-qualified teachers, but there was apparently a lack of harmony between the two departments, so that the Grade XII teaching was dropped the next year and a young teacher, David F. Siemens and his wife Esther M. Siemens were engaged to teach only the Grades IX, X and XI in 1949. A year later we find the veteran High School teacher, Isaac Warkentin teaching X and XI, and then the High School Department is dropped for several years.

In the early years of the Bible School, the Society founded a Sunday school in East Steinbach, which was used for practice teaching in the training of Sunday School teachers. Later, in 1946, a residence was purchased on Main Street for dormitory purposes. This was the old P. T. Barkman residence with enough room for about 20 students. It was the beginning of making the Bible School a residential school for outsiders, particularly. During the summer, Daily Vacation Bible School work was carried on as an important project in mission. In later years deputy work became very important for the purpose of presenting the challenge of Christian training for Christian service to the young people of many communities in Manitoba and Saskatchewan. By 1946 so many graduates were going into full time mission work that it seemed to be quite timely to organize a new mission for Western Canada as an outlet, and the Western Gospel Mission was founded and incorporated. Our Bible Academy was beginning to make its presence felt in ever widening circles.

A rather important change was made in 1953 when a new constitution was written, which dissolved the society and organized a self-perpetuating Board, although the Board members were all kept in office. At this time the name of the school was changed again to: Steinbach Bible Institute. The society under the old constitution had existed for 15 years. The Board of Directors consisted at the time of: Benj. L. Reimer, President; George F. Loewen, Vice-President; Frank K. Friesen, Secretary-Treasurer; P. J. B. Reimer, P. K. Bartel; Abe F. Penner; G. K. Reimer, and K. R. Barkman. The teaching staff at this time was only for the Bible Department. They were: B. D. Reimer, Principal; Archie

Penner; J. N. Wittenberg; Ida Twining; George Dugard and a student lecturer, Peter Dueck. The number of full time Bible students was 43 and night school 13. The Bible School had now been in continuous operation for 17 years, although it was only 15 years under the auspices of the Bible School Society. The Bible Department seemed to be well established, but what would its future be like!

In 1954 it was decided to re-open the High School Department with instruction in the Grades X, XI, and XII. Menno R. Hamm, Ben Hoepfner and some student lecturers, Edward Reimer, Elizabeth Giesbrecht and Clifford Reimer were engaged to give either full or part time to teach the high school subjects. With 23 full time high school students, the enrollment climbed to 93. The night classes, however, added another 44 students. The old school building, which had originally been built for about 60 students was now so overcrowded, that something had to be done.

The Board looked around and finally purchased a 22 acre site for a new campus, just north of Steinbach on Highway No. 12. Plans were made for a large two story building on full basement, which would provide classrooms and library accommodation for 120 students and dormitory space for about half that number together with a fairly large basement auditorium which was also to be used for a dining room. In May, 1955, work was started by drilling a well and hauling gravel. In June excavation work was started for the basement. As soon as the red tile, imported from the United States, arrived, construction started. There was a great deal of voluntary labor donated for the cause and the work was rushed to get the school ready for the fall opening. Prospective students came from far and near to help either for a donation or earn their tuition for the coming school term. Finally at the end of October, only two weeks late, although still under the noise of hammering and sawing, the doors were opened for classes. Even long before the building was fully finished, 110 students practically filled up all the available accommodation.

January 8, 1956, was the great day when hundreds of visitors came for the dedication of this great work of faith. As I sat there in the new spacious auditorium, watching the proceedings, and listening to the speeches of the leading ministers of various churches, who were so interested in our Bible Institute, I was thinking of the occasion, a little over 16 years ago, when the old building was dedicated. Then it was only a small group of people who were interested enough to come. And yet we were so happy to have our own new building for our Bible School. Particularly impressive was the dedicatory prayer of the old minister Jacob W. Reimer. Now there was a large gathering of interested people from far and near. The ministers Don P. Shidler, and J. H. Friesen, elder of the Rudnerweider Church, spoke, and the Principal B. D. Reimer spoke the dedicatory prayer. The financial report also indicated that many donations both in cash and labour and material had come in. The old school building and dormitory had been sold and even the old tabernacle had been sold and its proceeds donated to the new Bible Institute building. All this helped to decrease the final debt on the building, which was

being covered by a loan from the Credit Union. In time a number of residential buildings were added to the campus, most of which were moved out of town to the campus.

In the spring of 1956, the beloved teacher, J. N. Wittenberg, took farewell of our Bible Institute to retire to a well-earned rest. For 17 years he had taught in our school. He was what we might call a beautiful character in every way. Although he was the teacher in German, which as a rule is not the most popular subject among the students, his telling of a Bible story was so wonderful and his teaching of Mennonite History was so interesting, that he was easily the most popular teacher on the campus. Although he has now passed to his reward we shall never forget him.

After 5 more years of steady growth the student body published a Jubilee Year Book in 1961 which devoted considerable space to show the progress that had been made from the beginning. The Board now consisted of practically the same members as eight years ago, except that G. K. Reimer had replaced F. K. Friesen as Secretary. The staff had grown to 6 full time teachers, four of whom had one or more University degrees, 3 part time teachers, all of whom had one or more degrees, and several student lecturers. The enrollment passed the 200 mark which made the school so crowded that it threatened to burst at the seams. The Board would have to plan a building program to provide enough accommodation for the students. But there was still a sizable debt on the other building and the financial support had actually not kept pace with the increase of enrollment. The progress that had been made financially, largely came from the student body and the sacrifices in salary from the staff. This could not go on. It became very evident that the Institute needed a broader and more dependable base of support.

Then there came the formal proposal from the Evangelical Mennonite Conference, which looked like a way out of these difficulties. The proposal was to take over the full responsibilities of operating and maintaining the school and then carry on in much the same Christian spirit the school had heretofore operated on. They even offered to pay back any monies that had been donated through the years by people of other churches. The Board had a good many meetings, where this proposal was considered from all angles, and frankly debated, as a rule in a very brotherly way. There was the argument that most of the students were from the E.M.C. and that some of the churches from whom an increasing number of students enrolled, were expressing their approval and confidence in the E.M.C. to take over the school on the proposed basis. But there was the argument that the school had been an inter-denominational school, almost from the beginning, and had run quite smoothly under those conditions, as a rule, which weighed rather heavily with the Board. To reach a unanimous decision the Board finally made a counter proposal, which was directed to all three churches, which had had representation on the Board for some years now. The Board was willing to hand over the school under the proposed conditions of the proposal, but not to a single church. The Evangelical Mennonite Conference, the Evangelical



Mennonite Brethren of Manitoba and the Emmanuel Church of Steinbach were to take over the school as a joint undertaking, with proportional representation according to their respective membership, on the Board. The way the proposed Board now would be constituted would be 9 directors from the E.M.C., 2 directors from the E.M.B. and 1 director from Emmanuel Church. All the three churches finally accepted this counter proposal and then proceeded to elect their directors. The E.M.C. members of the old Board drew lots to determine which one third of their number would immediately stand for re-election by the churches at the time, which one third of them would serve another year, and finally which one third of their number would serve another two years.

At the time of writing in the fall of 1962, the new Board is composed of the following members:

Rev. C. Wilbert Loewen, E.M.B.	Rev. F. D. Reimer, E.M.C.
President	Rev. P. L. Friesen, E.M.C.
Rev. H. W. Kornelsen, E.M.C.	G. K. Reimer, Emmanuel Church
Vice-President	Richard Reimer, E.M.B.
Abe R. Reimer, E.M.C., Secretary	Abe F. Penner, E.M.C.
Rev. P. J. B. Reimer, E.M.C.	Rev. F. P. Kroeker, E.M.C.
Rev. B. D. Reimer, E.M.C., Principal	Rev. Milton Fast, E.M.C.

This Board meets once a month to consider the affairs of the school hear reports of the committees and make decisions on policy. In 1961 a new dormitory was built which relieved the overcrowding considerably, but a further building for larger kitchen and dining facilities will be needed in the very near future. For a student enrollment of over 200, the following teachers have been engaged for the year 1962-63:

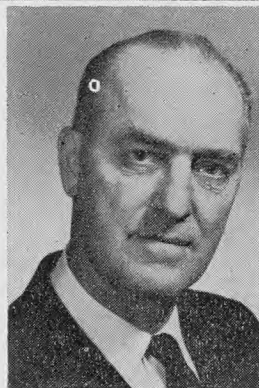
Rev. B. D. Reimer, Principal	Henry Hiebert
Rev. B. D. Eidse, M.A.	Rev. Sam Epp, G.Th., B.A. part time
Rev. Harvey Plett, B.A. B.D.	C. Hiebert
Rev. Ben Hoeppner, B.Th., B.A.	Rev. Archie Penner, B.A., M.A.
Doreen Reimer, B.A.	B.D., Cand. for Doctorate, On
Lena Ducek, B.A.	leave of absence.

The Steinbach Bible Institute now offers courses in five areas of study: General Bible, Pastor's Course, Missions, Christian Education, and Sacred Music. After Easter when the Bible Department has finished its instruction, the Institute offers short courses in most of the High School subjects in Grades X, XI, and XII. For the year 1962-63 the Grade IX Course is being added to the curriculum. Indications are at the time of writing that the enrollment will run considerably over 200. Our prayers are that the school may continue to grow not only in numbers but also in scholarship, devotion, service and spirituality.

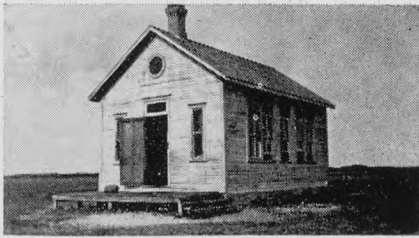
P. J. B. Reimer



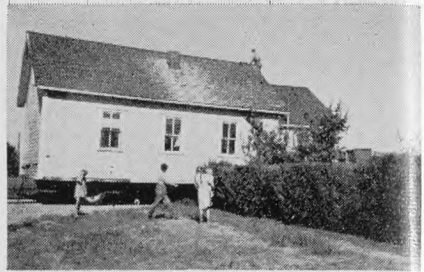
The Steinbach Bible Institute, built in 1955 on the new campus.



The Board of Directors. In picture l. to r .B. D. Reimer, A. F. Penner, Richard Reimer, E.M.B., G. K. Reimer, Emmanuel Church, Milton Fast. Wilbert Loewen, E.M.B., F. D. Reimer, Abe R. Reimer and H. W. Kornelsen. The inset are: P. L. Friesen, F. P. Kroeker, and P. J. B. Reimer.



**Ekron Private School built in 1914.  
Moved away in 1958.**



**Kleefeld School and Church built  
in 1903. In use as school and teach-  
erage up to 1948.**



**Blumenort School built in 1920 and  
moved to Twin Creek in 1935.**



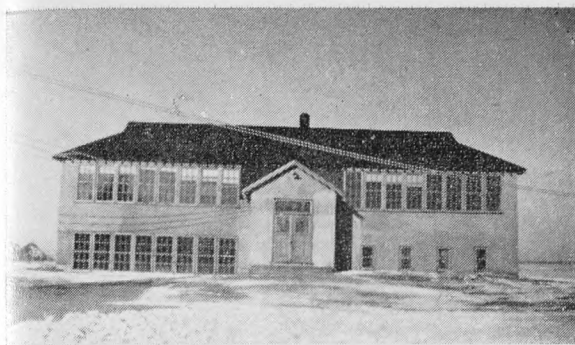
**Gruenfeld School and Teacherage  
built in 1948.**



**Blumenhof School and Church  
built 1899. Remodelled around 1920.  
Replaced by a new school building  
in 1952.**



The two-room Private Church School in Steinbach. It was built in 1913 and operated until 1919. Ben S. Rempel taught the upper classes and the primary classes were taught at first by Gerhard E. Kornelsen and then John C. Reimer. The language of instruction was German in the forenoon and English in the afternoon.



**The Blumenhof  
School. A three-room  
school built in 1952.**



**Gerhard E. Kornelsen (1857-1933) and Mrs.  
Kornelsen. Teacher of Steinbach village school  
33 years.**



The girls of the Linden School in the old Church building, 1925, in the Prairie Rose area. Teacher at that time was P. J. B. Reimer.

### HISTORY OF OUR SCHOOLS SINCE 1874

To understand the views and actions of our forefathers better pertaining to education and other areas it would help us to bear in mind the environment in which they lived.

It has been the lot of the Mennonites to migrate often. In a sense we are a pioneering people. Before we established well enough in one place to attend higher schools and become cultured we are ready to move again and start from the beginning. The necessities of life come first and such things as higher education are postponed until better times.

Secondly we are an agricultural people and consequently secondary schooling is not so important.

Another factor that must be considered is that the church was opposed to higher education because it was not needed in the common walks of life and they ran the danger of getting away from the Mennonite faith.

These are the underlying principles that will help us to understand the attitude and decision of our forefathers as recorded in the following pages:

When the Mennonites came to Canada in 1874 they were given full control over their schools. This involved the establishment of their own curriculum. They had to determine what they wanted their children to



learn to be of value to them then and in the future. They were now in a strange country of a different nationality. What would they need? It was then not the fast changing world of today.

The program for the subjects to be taught and other regulations pertaining to the schools were laid down by the ministry of the church. The ministers were in charge of the school administration.

The regulations and recommendations they made were laid down in writing. The following are verbal translations from the originals which have been published only once before (75 Gedenkfeier).

### **For All School Teachers of the Schools of the Malotschna Mennonites of the East Reserve**

It is known that in our new homeland our church board is also our school board and at a church assembly all fathers and foster-fathers are advised of their duty to have their children that are of school age acquire a proper education. And as a number of children together teach each other, learn one from another and compete with each other, they would make much more progress in a school than they ever would by interrupted instruction in the home.

Furthermore the School Board considers the already established Teacher Conference where the teachers also can learn from each other good and commendable. We therefore, support the conference, and teachers should not miss the meetings for minor reasons.

We will make it our duty, in the future, to visit the conferences as well as the schools, and the teachers will therefore be subject to supervisions in the teaching of reading grammar, singing and especially knowledge of the Bible for religious instruction. Therefore it is only fair, that in the future, each village will be obliged to subject the engagement of a teacher to the scrutiny of the church and School Board.

In courtesy, manners, obedience, respect, love and friendliness to everyone, the teacher should be an example in word and deed. No new ideas should be introduced by the teacher without the support of his colleagues and the investigation of the School Board.

We do not presume a slighting of these regulations by the teachers but much more are of the opinion they will take proper notice of them.

In the name of the ministry,  
Gruenfeld, Jan. 3, 1876                      Peter Toews (Elder)

From the following list of regulations we see that our forefathers were not all careless about the schooling which their children got but on the contrary they were really concerned about their elementary education.

Their rules provided that all the children get a fair share of schooling in the basic subjects. We also see from these regulations that they were in line with the school systems of today in that they provide free and compulsory education for all children.

## **Schulverordnung (School Regulations compiled by the Kleine Gemeinde in the 70's)**

Since it is of general necessity that every individual, regardless of vocation, be able to read, write and figure, an elementary school is to be set up in each village where children can receive their basic training (to prepare themselves for their job or trade). For this purpose the church has set up the following rules and regulations:

1. The schools are to be under supervision and direction of the church council which in particular shall see to the appointment of a capable teacher in each village. The teacher shall at all times be an example to his pupils in his social and moral conduct and shall be on guard, at all times, that no misleading ideas enter the school.

2. The main subject to be taught in these schools shall be reading, writing, and arithmetic. Grammar and spelling are not to be neglected. Singing by number is to be practised to enable students to learn songs independently in later years. Only melodies which can be used with songs in the Mennonite Hymn Book are considered suitable. Singing in part harmony is not considered to be in keeping with simplicity and humility.

3. Classes can be conducted in a church building or a special building erected for the purpose. Since schooling affects the coming generations in general, every family whether they have children or not, is to share in the expense of upkeep and the salary of the teacher. The board is to see to it that no one is denied an education because of poverty or similar reasons. (Free education)

4. Produce and labour required as part salary of the teacher shall be shared by all land owners. Cash payments shall be made proportionally per child enrolled.

5. Boys 7 - 14 and girls 7 - 13 are of school age and the annual payments shall be made for each boy and girl in these age groups. Mentally deficient children and others unfit for school are excluded.

6. Persons not residing in a village may teach their children at home and are exempted from school upkeep, and teachers' salary fees. If, however, the teaching of said children is neglected, such person is required to provide accommodation for them in a village so they may get the same education as others. (Compulsory education).

7. The duration of the school year is from November 1st to May 1st, five days a week for 5 to 6 hours per day. No absence from school is permitted except in case of sickness or for special reasons.

8. Teachers are required to hold three conventions per year i.e. in November, January and March to share their experiences and compare methods. Pupils are to be present for practical applications.

9. Before the school closes in April there shall be a general oral examina-

ation (Pruefung) conducted in each school by the church board. Teachers must know at all times what is required. They must therefore be hired before March 1st so that they can begin their term on April 1st. Frequent changing of teachers is most detrimental to progress in school. If a village desires a change the ministry shall examine circumstances and conditions to prevent unwarranted dismissal. (Changes in teacher's year).

10. The salary is to be paid to the teacher in two instalments, on January 1st and April 1st of each year. For children attending only a part of a year due to special circumstances only a proportional fee need be paid.

11. Children whose school age ends during the fall term are required to go to school until the end of the school year, on April 30. No fees need be paid for the said terms.

### **The Pioneer Schools**

The schools like all the undertakings of the pioneers had primitive beginnings. Even though most settlers did not arrive until June, July and August, most of the villages were able to start a school before Christmas. During the first years schools were held in private homes.

In Steinbach Klaas R. Reimer and Jacob Barkman, both of whom were the writer's grandfathers, undertook to teach the children alternately in their own homes. In Blumenort a special school room was provided in the house of Heinrich Reimers. This room had a wooden floor which very few dwellings had in those early years. In Gruenfeld the school was at John Isaac's. They lived in a "Sarei." This kind of building was not firstly in the ground like the sod houses most settlers lived in. It was a thatched roof set on the ground and lined with boards. Isaacs lived at one end and the school room was at the other end.

When we compare the efforts and accomplishments with those of other settlers the Mennonites look like a progressive people. But it is easier to open a school in a village than it is in the country where the people live apart.

Comparing the teacher's salary with other wages in the pioneer days they were not as low as it might at first appear.

The first regular teacher engaged in Steinbach 1875-76, was Abraham T. Friesen. He received \$8.00 per month plus free living quarters which were at one end of the school building, and free fuel.

In Gruenfeld Peter Dueck was teacher in 1875-76 and received \$60.00 cash for the school year, free fuel and 10 loads of building logs from the nearby bush.

Schools were then open only six months of the year from the beginning of October to the end of March.

Considering that Peter K. Barkman got 50 cents an hour as foreman for building the flour mill, teacher's salaries were not low.

The schools were controlled by the ministers of the church but they were assisted to a certain extent by the villagers.

The village mayor would call a meeting of the landowners as was customary in the administration of village affairs. At this meeting they decided on the teacher they wanted and reported their choice to the ministers of the church for their approval. At these meetings they would also set the budget for the school year and determine the portion of cash and kind that each must contribute.

The supervision of the schools was the task of the ministers. They made it their obligation to visit every school twice each year and check on what the pupils were learning, particularly in the religious subjects. These visits of the ministry were continued until some years after the government took over the schools. At the end of each school year the teacher had an achievement day as we may call it. On this day the parents of the children, many of the young people and visitors from other villages came to school to see the teacher and pupils at work showing what progress they had made since the previous year. This was called "Pruefung". (examination).

If the parents did not attend these functions they were considered very careless and negligent in the education of their children. This practice disappeared with private schools and by 1919 had almost died out.

In 1878 the Mennonites received an offer of a government grant for their schools. It was written in the German language and was worded in translation as follows:

#### **To the Churches of Manitoba (Dept. of Education)**

The Protestant School Board (Dept. of Education) has been informed that there are about 1600 school children in the Mennonite communities and since the board is concerned that financial support (grant) set aside by the government also be of benefit to their schools, the undersigned members of the school board intend to inform you about this important matter.

The first step would be to divide the schools of the village into school districts according to your own wish and discretion.

Namely, you may choose teachers from your own people. The instructions in your schools are to be left entirely in your hands, your rights and privileges shall in no respect be interfered with and the instructions in your school may be in your own language or as you may choose.

The government grant for those schools that are listed with the school board (government) is from \$80.00 to \$100.00 per year.

The school board desires to have a meeting with your elected delegates, which is to be held in Mr. Hespeler's office on November 6 to make explanations and for the answering of any questions that you may have.

Respectfully,  
Symprian Pinkham  
School Trustee  
James Robertson  
Stewart Muvey

Winnipeg, Oct 17, 1878

In regards to above we read in Kornelsens notebook as follows:

—"But in the year of 1879 whether through the influence of Wm. Hespeler or some other source, an offer was put before the Mennonite settlers to list their schools with the government. This would relieve them of the private upkeep of the schools as they could then be financed through the municipalities. But the Mennonites were afraid, that that way they would in the future, lose the complete freedom to control the school which they now enjoyed particularly in teaching their language and religion.

Though the Mennonites were told by government officials that they would most likely be able to keep the control of the schools as they had so far, even if they accepted the offered grant, by far the largest number of villages would not accept it."

The following villages had their schools listed as district schools and accepted the grant.

Rosenort No. 60 (Morris)	Hochstadt No. 66
Rosenhof No. 61 (Morris)	Bergthal No. 67
Blumenort No. 62	Kronsthal No. 68
Gruenfeld No. 63	Stonewall No. 69
Blumenhof No. 64	Selkirk No. 70
Steinbach No. 65	Clearsprings No. 85

Bergthal and Kronsthal had their schools listed but withdrew their names very soon after.

### **The Curriculum of the Pioneer Schools**

The main subject in the school was religion. First came the stories of the Bible. The text book was Calwers Bible Stories. It contained 52 stories of the Old Testament and 52 stories of the New Testament. At the end of each story was a Bible verse pertaining to the lesson of that story, for the children to memorize. The teacher would relate the story in one lesson and review the story in the next lesson by asking questions. The object of the lesson was always the relationship between man and God. Beside the test they had written verses relating the stories and in a form suitable for singing to a familiar tune. Another important part of the religious teaching was the catechism. The answers had to be memor-



ized and some pupils would recite from memory all the 212 answers, at the end of their school years.

The song book in the school was the "Choralbuch" (choral book). The music was written with figures not with notes. Each song had only one verse, which was a complete unit of thought. The tunes were those for the Hymn Book used in the church which did not contain the music. Part singing was not permitted in school.

Long Christmas and New Year's wishes in verse form up to 100 lines, were memorized for the holidays. A Christmas wish, short or long, contained three parts, the Christmas story, an expression of thankfulness to the parents for all the good things received from them, and the wish that all might go to heaven. These wishes were directed to the parents but they were also recited for relatives.

The schools had no Christmas program but on the last day of school before Christmas each pupil would recite his wish in class. These wishes were written nicely on a folded paper and the teacher presented to each pupil a beautifully colored "wish cover" which was bought in the store. These written wishes were sewn into the covers for the pupils to keep.

Beside the religious subject came reading, writing and arithmetic. In reading they began with learning the alphabet from an ABC primer. The second reader was the New Testament and the Bible was the reader for the higher grades.

Spelling, grammar and composition, were also taught. Arithmetic was considered more important and in the better schools they got up to cubic measure and percentage. They saw less need in the study of geography. Even though they began to teach it somewhere in the first three years after they came to Canada, it was not until about 1905 that a large wall map was introduced in the Steinbach school.

One item that was thought necessary in school was the reading of handwritten business letters. There were no typewriters in those days and the writing of some letters looked much like some signatures look today so it was deemed necessary to teach this kind of guesswork in school.

They were very cautious about introducing the teaching of English in schools. They wanted to remain free from outside influence and they felt the knowledge of too much English would open the doors for this.

However, John B. Toews, who is now 98 years of age, tells us that he taught English, using a reader, in the Neuanlage (now Twin Creek S.D.) in the year 1886. We also find that G. E. Kornelsen used the Gage Primer, then an authorized textbook in Manitoba, for the teaching of English in the Steinbach school in 1889.

A poem was memorized and recited, often in unison, in almost every school in the Mennonite settlement. It tells a child how to behave at home and at school. I shall translate one of the 23 verses:

The first thing you do  
When you get up early  
Is a prayer to God  
Child never forget this.

### **The Teacher and His Training**

With school teachers it was the same as it was with all other things in the new settlements, they had to take what they could get. Those villages, that had settlers, who had been teachers in Russia were lucky but those villages where this was not the case had to find other means. In most villages a family father or a young man would fill the position. It happened that they put a man in the position because he was too poor to start farming even if he had little talent to teach. In some cases the school teacher was also the village herdsman. In the early nineties John R. Reimer of Blumenort, who was not strong enough to do hard work, taught school in winter and herded cattle in summer.

They would look for a man of character whom the pupils would love and respect. He had to be a member of the church.

As far as we know, there has been only one lady teacher among the Mennonites of the East Reserve, in the pioneer years. She was Maria Friesen later Mrs. Radinzel.

Teachers got their training mostly from the teacher conferences also called school conferences. As a rule they were held four times a year and in different villages. They were held on Saturday with two sessions. In the morning the pupils were present and the teacher gave model lessons. In the afternoon these lessons were criticized and discussed by the other teachers. A set of eight questions used in the criticism shows that the teachers had some knowledge of psychological teaching.

The first record of these conferences is dated March 2, 1878 in Steinbach. In G. E. Kornelsen's notes we find records of a general teachers' convention March 10, 1879 in Chortitz where 36 teachers were present. They were probably the teachers of the East Reserve. Here they were examined as teachers by the German consul Wilhelm Hespeler and the teachers Abraham Isaac and Jacob Friesen. A number of ministers and the elders Gerhard Wiebe of the Bergthaler (Chortitzer) church and the elder Peter Toews of the Kleine Gemeinde were also present. These conventions were of great value in raising the standard of the schools in those days. They were continued until the government took over the schools.

Another source of training for the teachers were short courses. When H. H. Ewert, high school teacher in Gretna, became school inspector in 1890 he gave short training courses for teachers. Sometimes the teachers had to come to Gretna for these. They travelled with horse and buggy.

G. E. Kornelsen writes that some years these short courses were

given in Steinbach and that they lasted from one to two weeks. On Nov. 28, 1891. Inspector Ewert came to Niverville and gave the teachers a hard examination to write, in the railway station.

Even though the Kleine Gemeinde villages had listed their schools as district schools, they were fully controlled and supervised by the church ministry. However, the government school inspector visited the schools also. The first inspector was Jacob Friesen who was appointed to inspect the "Mennonite Colony" schools both in the East Reserve and in the West Reserve. His report to the Department in 1882 was written in the German language. From Steinbach he writes: "Here I found 22 pupils present. The school is well conducted and the teacher is very capable. The pupils have made good progress in the studies of reading, writing, arithmetic and geography, besides religious teaching."

The second school inspector 1883-89 was Wilhelm Rempel. He reports in 1886. "It is with great pleasure that I say there are several of the teachers employed, who try hard to fill their position honestly and indeed they have succeeded considerably. This principally applies to the teachers of the East Reserve..."

H. H. Ewert served as inspector from 1890 to 1892 or 1893. The government has no report from 1893 and does not know who was inspector in that year.

The teachers of the Molotschna group of the Mennonite settlement on the East Reserve made great efforts to improve their knowledge. They took training courses and studied for themselves until they raised their standard. In the larger part of the East Reserve a sinking of the standard of the schools was rather noticeable. The teachers got their training only from the village school one generation after another and this lowered the standard.

As an agricultural people they did not need higher education then, and they were afraid that higher learning would lead their children away from the Mennonite faith.

But the private school system suffered not only from the lack of better trained teachers. It suffered from the lack of understanding the requirements needed for a school system like they had, which was cooperation, unity and willingness to sacrifice and these were not sufficiently present. It was hard to raise the funds needed to pay the teachers.

The private schools suffered from all these and other ailments and so the ground was prepared for the changeover to district schools.

#### **Other Organizations in the Mennonite School Systems**

The teacher conferences, that were so beneficial to raise the standard and did so much good for our schools were described above. The organization called the "Allgemeine Schulversammlung" (General School Assembly) originated in the West Reserve. This organization held its meetings once a year and the later years alternatively in the West Reserve and in the East Reserve. These meetings were open for the general public and were attended by teachers, preachers, trustees and school friends.

On the program of these days came addresses, model lessons in religion and German and so on. Many took part in the discussions and these days broadened the views in education. In 1939 this organization had a "Lehrplan" printed (plan for the teaching in religion and the German language but because of World War II these did not come into use and no more meetings were held.

Another organization was the Mennonite Trustee Convention. This was for solving problems pertaining to the Mennonite schools. This too was an organization of the West Reserve and sometimes attended by the trustees of the East Reserve for their problems were the same.

The Manitoba School Commission was established some time after the turn of the century, and the official body of this group represented the Bergthaler, the Sommerfelder and the Bruedergemeinde churches of the West Reserve. Its objective was to guard the interests of the churches in the schools and in this respect they aided private and public schools alike. In their negotiations with the government they played an important part in the changeover to government schools.

In 1952 an association was formed with the objective to create more interest among the Mennonites to keep up the use of their German language. This is the Mennonitischer Verein zur Pflege der Deutschen Sprache (Mennonite Society to cultivate the German language). Its 600 members are spread over the provinces from Ontario to B.C.. They have a library of 900 books of different fields which are lent for nominal fees to readers at home and to outside readers by mail. The society has held meetings in different communities and is giving programs on important items of interest which are always well attended. The annual meetings are held in Winnipeg.

The Mennonites enjoyed the undisturbed administration of their schools until 1906. Then the government passed a law that all schools must fly a British flag. This gave the Mennonites grave concern. Would this implant militarism in their children? The villages that had had their schools listed with the government in the 70's rescinded the agreement and did not accept the government grant anymore, so most of the private schools continued under the old system until 1919.

In Steinbach the first district school in the East Reserve, was opened in 1911 but the private school carried on as before only with a smaller enrollment. In 1913 the private school group, only of the Kleine Gemeinde, built a modern two room school from private funds.

G. E. Kornelsen retired one year before the private school in Steinbach closed its doors.

The chapter of the Steinbach private school closed in May, 1919 with Bernhard S. Rempel and John C. Reimer as teachers in the last year.

The first important change in the old school system came when the government changed the law about the bilingual schools and made Eng-

lish the official language of instruction in 1916. There was great excitement among our people. This law would take their language out of the school and they were in danger of losing it. That would have deep consequences. With the loss of the language they would lose their religious writings and their songs. A change of language would change their way of thinking and their way of living.

Some private schools were ready for this change and complied with the law. Others were not in that position because there were not enough teachers who would qualify to the demand of the Department in respect to the language. Then there were school boards who were reluctant and slow to make the change and also that refused to do so.

As the process was prolonged over a few years the Department began to put on more pressure, and the excitement among the Mennonites increased.

The crisis came in 1919 when the government took over all the private schools and changed them to district schools. Now the Mennonites were aroused. The teaching of their children was taken out of their hands and they felt the training of their children was their religious responsibility. The Mennonites did not have their own qualified teachers or strangers would come in who would not understand their viewpoints and over whom they had little or no control.

A number of new teachers came in, some with X or XI and a few that had Teachers College. The Department of Education was lenient and in many cases engaged teachers who had taught in the private schools. They preferred teachers with experience but they had to have a permit to teach as well as those teachers who had some high school. However, the Department demanded that these permit teachers improve their education during the vacation.

For this purpose summer courses were arranged with the Department of Education which were organized and paid for by the students. Most of these eight week courses were given in Altona but some years they were given in Steinbach in the twenties.

As long as there was a shortage of qualified teachers these permits to teach were easily obtained but after there was a surplus it became more difficult. How hard we tried as teachers to satisfy the inspector and how hard we worked at these summer courses to pass our examination, not only one year but even a number of years in succession. How glad we were after years of toil to hold a complete teacher's certificate in our hands.

When the Kleine Gemeinde saw that they could not control the schools any longer they tried to get as much control as possible in the new system. They got together with the Department and organized the school districts and built schools where needed. They elected their trustees who engaged the teachers and this gave them much power over their schools.



The Mennonite schools were given a great boost when the Mennonites from Russia immigrated to Canada in the years 1923 to 1926. A number of these were trained teachers. After they had acquired the English language the Department gave them professional certificates. The coming of these immigrants prolonged the use of the German language among the Mennonites at least twenty years.

The 26 years of my teaching practice began during the time of the private school system and spread over the years of the changeover and I must say there were some stirring times.

The Department of Education now organized school districts built schools, and put in teachers of their choice. This was done by the official school trustee of the Department, J. F. Greenway who became well known among the Mennonites of Manitoba. The ratepayers were often not asked for their opinion and sometimes hot arguments followed. Some parents did not send their children to school and were taken to court. If they were found guilty they had to pay a fine and in some cases were put into jail. When one minister was asked in court if he was guilty he answered: "According to your law I am guilty but according to the law of the Bible, the father is responsible for his children and I am not guilty."

The Mennonites took their complaints to the government. They referred to the promises made in the "Privilegium" (charter) which they received at the time of the immigration. It came to complicated explanations. The school laws were made by the Provincial Government whereas the charter was given by the Federal Government. In the promises made in the charter no mention was made about the language. In discussing the said charter they often came upon the phrase which said, "as provided by law."

These negotiations were taken to the law courts and drawn out over a number of years. From the provincial courts they were taken to the Supreme Court of Canada and finally to the Privy Council in England.

Finally in July 30, 1930 the government refused the hearing of the appeal in regard to the "Privilegium" and referred to the law:

"That the Mennonites will have the fullest privilege of exercising their religious principles and educating their children in school as provided by law without any kind of molestation or restriction whatsoever."

As a result of these withdrawals of privileges enjoyed so far about 600 Mennonites left Canada in the years 1923 to 1926, taking with them assets worth millions of dollars.

For a number of years during the annual Manitoba Trustee Convention, the Mennonite school trustees held separate meetings between sessions to discuss their own problems.

At one of these meetings in Jan. 1957, originated the Bildungs-

komitee (Educational Committee). This committee is formed of 7 school trustees, 7 ministers and 7 teachers.

This organization was formed to foster the teaching of religion and German in the schools to work on. The program they prepared fits in with the time set aside in the school regulations for the teaching of religion. For the teaching of German there was no textbook suitable for Canadian children, so a group of teachers got together and prepared a German Reader to suit the needs of today.

To further the work the committee appointed a supervisor in the person of Rev. D. K. Duerksen as Bildungsdirektor (Educational Director) who is doing a wonderful job, developing the program, supervising and encouraging the pupils and the teachers. He gets many of the schools he visits to bring a German program over the radio CFAM every Sunday from 6:30 - 7:00 P.M.

Any school district may join the project if they are willing to pay the fee of \$50.00 for the first class room and \$35.00 for each additional class room.

All this is done with the full consent of the Department of Education and the school inspectors.

Of the 125 Mennonite school districts in the East and West Reserves 75 schools have paid for the visits of the Bildungsdirektor.

The following is a list of the schools of Evangelical Mennonite churches of this settlement who have paid the fees and are visited by the Bildungsdirektor:

Blumenhof	Landmark
Blumenort	Linden
Twin Creek	Willowridge
Ridgewood	Rosenhof
Gruenfeld	Greenbank
Hochstadt	Menville (Washow Bay)

Schools not taking the services are:

Clear Springs	Steinbach
Seaton	Rosenort
Ridgewood South	Pleasant Valley
Ekron	McTavish

John C. Reimer

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### BLUMENORT

In Blumenort school was at first held in Heinrich Reimer's dwelling which was a sod house. The school room which was at one end of the building had a wooden floor which very few houses had the first pioneer years. Since 1888 school was held in the new church building which was arranged for the dual purpose. Cornelius P. Friesen was the only teacher

in Blumenort for the first twenty years with the exception of one year 1890-1891 when John B. Toews replaced him. Blumenort had a two room school in the church building from 1913 to 1920. The school was taken over by the government in the spring 1919. In 1935 the Blumenort S.D. was reorganized and part of it became the Twin Creek S.D. The Twin Creek district bought the old school and Blumenort built a new one at the present site. A second room was added in 1940.

In 1961 the High School from Blumenhof was transferred to Blumenort. Two new bungalows serve as a two room High School now.

#### **List of Teachers**

1874-1890	Cornelius P. Friesen	1918-1919	G. G. Kornelsen
1890-1891	John B. Toews		Mary Unger
1891-1894	Cornelius P. Friesen	1919-1920	Wilhelm Kornelsen
1894-1905	Gerhard K. Giesbrecht		G. G. Kornelsen
1905-1913	Heinrich R. Reimer	1920-1921	G. G. Kornelsen
1913-1917	Heinrich R. Reimer	1921-1923	Frank Wiebe
	David P. Reimer	1923-1924	David P. Reimer
1917-1918	Heinrich R. Reimer	1924-1925	Abr. P. Toews
	Mary Unger		

#### **BLUMENHOF**

The Blumenhof school had its beginning in 1875 when the village of Blumenhof was founded. At first school was held in one of the settlers huts. John B. Toews, now 97, tells us that he taught school in Blumenhof in the winter of 1888-89 and he remembers that Abraham M. Friesen, who was then the most learned man among the Mennonites on the East Reserve taught school in Blumenhof in the snowless winter of 1877-78. When the villagers moved to their farms an old house was remodelled for a school and was placed one half mile south of where the school stands today. The first teacher in this school was August Sivert, a single man from Winnipeg who taught in 1892-93. The next school was in the Blumenhof Church, built about 1899, on the corner lot of the Blumenhof cemetery. In January, 1917, Blumenhof opened a second school room and continued to operate a two room school for three years.. In spring, 1919, the school was taken over by the government as a district school. This church building was remodelled into a school room and teacher's quarters. In 1932 it was moved to the location where the school now stands. They again employed a second teacher in 1947 just thirty years after it became a two room school the first time. A new three room school was built in 1952 and in 1955 after Grades IX and X had been taught for four years Blumenhof became a high school which was transferred to Blumenort in 1961.

#### **List of Teachers**

1877-1878	Abraham M. Friesen	1913-1914	Heinrich Rempel
?	Johann Plett	1914-1916	Peter I. Loewen
? -1889	Peter H. Unger	Spring-1917	Peter I. Loewen
?	John B. Toews		John C. Reimer
?	Mrs. Julius Radinzel	1917-1918	Peter P. Wohlgenuth

1892-1893	August Sivert		John C. Reimer
1893-1895	Peter A. Loewen	1918-1919	Peter Wohlgemuth
?	Cornelius P. Friesen		Peter U. Klassen
1899- ?	Heinrich Enns	1919-Fall	Peter Wohlgemuth
1905- ?	Heinrich Rempel		Albert L. Reimer
1906-1909	Heinrich Enns	1920-Spring	Albert L. Reimer
1909-1910	Frank Goossen	1920-1921	Albert Reimer
1910-1911	Jacob I. Dueck	1921-1923	John S. Guenther
1911-1912	J. H. Unrau	1923-1924	John C. Reimer
1912-1913	Frank K. Goossen		

### NEUANLAGE

The hamlet Neuanlage was established about 1876 by people coming from Blumenort. School was first held at Peter Loewens. A school house was built in 1893. This building is now standing in Prairie Rose. John B. Toews relates that his first year of teaching was in Neuanlage where he taught some English in the winter of 1886-87. His salary was the government grant amounting to \$12.00 a month and then free board. The last year of the Neuanlage school was in 1916.

#### List of Teachers

First teacher	David Klassen		John K. Friesen
One year	Jacob F. Friesen		Heinrich Enns
	John Isaac	1901-1905	Heinrich R. Reimer
1886-1887	John B. Toews		Cornelius Fast
	Sarah Friesen	1912-1913	Jacob I. Dueck
1892-1894	John R. Reimer	1913-1916	Agatha Barkman
1895-1896	John R. Reimer		

### EKRON

The Ekron school was built in 1914 by a group of Kleine Gemeinde people. Though it was small it was a modern type of school house. The school was built and operated on the private school system. In 1922 the Ekron school was taken over by the government and in the same year it was remodelled and enlarged. A teacherage was moved on the school grounds in 1926. The present school was built in 1948 and with the old school still in use, Ekron operated as a two room school for ten years. In 1958 the old school was moved away.

#### List of Teachers

1914-1916	Heinrich Rempel	1919-1921	Agatha Barkman
1916-1918	Agatha Barkman	1921-1923	John C. Reimer
1918-1919	Abram P. Toews	1923-1924	Gerh. T. Reimer
			John C. Reimer

### OUR PUBLIC SCHOOL TEACHERS

When Peter J. B. Reimer became a qualified teacher in 1924 to teach in Public Schools of Manitoba, the Kleine Gemeinde had no other qualified

teachers at that time, except possibly Wilhelm Kornelsen who went to Saskatchewan some years later. In 1962, thirty-eight years later, we have 82 qualified teachers in the E.M.C. Most of these, however, qualified during the last five or six years.

When the same pioneer teacher graduated from the University of Manitoba with a Bachelor of Arts Degree in 1948, he was the first member of the E.M.C. to be granted a University Degree. Today, in 1962, there are 12 teachers in this conference, who have one or more degrees. Six of them, P. J. B. Reimer, Vernon Reimer, Ben B. Dueck, Edward Reimer, Travis Reimer and Miss Doreen Reimer are teaching in Collegiates. Ben F. Eidse and Harvey Barkmans are missionaries in the Congo, Africa, and three others, Archie Penner, Harvey Plett and Edwin Plett are Bible School teachers. Two of the Collegiate teachers and three of the Bible School teachers are ordained ministers. P. J. B. Reimer was also the pioneer in this group when he was ordained as a minister of the gospel in 1944.

John C. Reimer, a retired Public School teacher has prepared a list of our qualified teachers:

#### **Steinbach**

Brandt, Marian  
Brandt, Elma  
Dueck, Peter U.  
Dueck, Ernest  
Dueck, Margaret  
Dyck, Harold  
Hiebert, Peter A.  
Kornelsen, Wilhelm  
Klassen, Bernhard  
Klassen, Glen  
Klassen, Henry  
Kroeker, Harvey  
Kroeker, Irwin  
Loewen, Helen

Peters, John  
Reimer, Peter J. B., B.A.  
Reimer, John C.  
Reimer, Gerhard T.  
Reimer, Mintie  
Reimer, Clifford  
Reimer, Rudolph Mrs.  
Reimer, Gilbert  
Reimer, Travis, B.A.  
Reimer, Arnold  
Reimer, Doreen, B.A.  
Schellenberg, Wilhelm  
Toews, Margaret  
Toews, Melvin

#### **Rosenort-Morris Area**

Brandt, Nettie L.  
Dueck, Walter K.  
Dueck, Allan S.  
Eidse, Ben F., B.A., M.A.  
Friesen, Hilda  
Friesen, Dorothy ,  
Friesen, Myrna  
Kornelsen, Lorne P.

Kornelsen, John P.  
Kroeker, Jake P.  
Rempel, Elizabeth L.  
Loewen, John D.  
Warkentin, Margaret P.  
Warkentin, John P.  
Warkentin, Selma P. Mrs.  
Warkentin, Donald

#### **Prairie Rose**

Barkman, Harvey, B.A.  
Giesbrecht, Margaret  
Giesbrecht, Elizabeth

Plett, Harvey B.A., B.D.  
Plett, Hulda  
Plett, Kathy



Giesbrecht, Cornie Mrs.  
 Giebrecht, Daniel Mrs.  
 Hildebrandt, Victor  
 Penner, Arichie B.A., B.D. M.A  
 Penner, Stanford Mrs.

Plett, Edwin Mrs.  
 Reimer, Vernon B.A.  
 Reimer, John G.  
 Reimer, Walter  
 Reimer Rudolf

#### **Blumenort**

Brandt, Elma  
 Braun, Helen  
 Doerksen, Gerry  
 Doerksen, Monroe  
 Fast, Eva  
 Isaac, Ann  
 Janzen, Irma  
 Kornelsen Helen

Loewen, Emily  
 Penner, Melvin  
 Penner, Mildred  
 Plett, Betty  
 Reimer, Edward B.A.  
 Reimer, Gerhard B.A.  
 Thiessen, Peter  
 Unger, Gilbert

#### **Kleefeld**

Bartel, Elmer  
 Dueck, Ben B., B.A.  
 Dueck, Phylis

Friesen, Ronald, B.A.  
 Friesen, Abe

### **REGISTERED NURSES**

The training of nurses has been a very recent development in the Evangelical Mennonite Conference. John C. Reimer has prepared a list of the Registered Nurses (R.N.) only. There are many more who have trained for Practical Nursing and are not listed.

#### **Rosenort-Morris Area**

Brandt, Lena L.  
 Friesen, Frank S. Mrs.  
 Friesen, Dora K.

Friesen, Betty K.  
 Kroeker, Bertha P. Mrs.  
 Kroeker, Elsie K.

#### **Steinbach**

Eidse, Helen Mrs.  
 Lysack, Shirley Mrs.

Schellenberg, George Mrs.  
 Toews, Melvin Mrs.

#### **Prairie Rose**

Penner, Melvin Mrs.

Plett, Albert Mrs.

#### **Kleefeld**

Dueck, Lorna

Schellenberg, Frieda

#### **Blumenort**

Janzen, Minnie

### **LEHRERLISTE DER ROSENORT-ROSENHOF ANSIEDLUNG**

Nach langem Suchen und Forschen habe ich eine Liste der Lehrer und Lehrerinnen von der Rosenort-Rosenhof Ansiedlung zusammengestellt. Es ist aber nur Stueckwerk, da ich scheinbar nicht die richtige Quelle finden konnte. Wahrscheinlich sind einige der wichtigsten Schriften der Joh. R. Duecken Familie nach Mexiko gekommen.

Auch die Teilung der Kleinen Gemeinde in den achtziger Jahren ist ein Hindernis, wodurch vielleicht Fehler in die Liste hineingekommen sind. Die Dauer und Jahre des Dienstes war oft nicht erhaeltlich. Es handelt sich hauptsaechlich um Glieder der Evangelischen Mennonitengemeinde (E.M.C.)

Jetzt folgt die Liste:

**Fraulein Maria Friesen**, spaeter Frau Radinzel, Blumenort, Ostreserve.

**David B. Klassen**, ein Sohn des deputierten David Klassen in den achtziger Jahren.

**David Hiebert**, als sehr guter Lehrer bekannt in den neunziger Jahren.

**Peter Toews**, Lehrer in Rosenort.

**Johann W. Dueck**, hat etwa 19 Jahren als Lehrer in Rosenort und Rosenhof gedient.

**Joh. R. Dueck**, Diakon, hat etliche Jahre in Rosenort als Lehrer gedient.

**Prediger Joh. K. Friesen** hat ungefaehr 8 Jahre in Rosenhof Schule gehalten. Im Fruehjahr 1914 entstand die Distriksschule, woran besonders die Glieder der Holdemansgemeinde Anteil nahmen. Die Kleine Gemeinde einigte sich aber auf die Gruendung einer weiteren Privatschule in Rosenort.

**Wilhelm Kornelsen**, Sohn des verstorbenen G. E. Kornelsen, Steinbach, war etwa zwei Jahre Lehrer in der Distriktschule.

**Peter T. Kroeker** soll das erste Jahr in der Distriktschule Lehrer gewesen sein.

**G. B. Kornelsen**, Sohn des verstorbenen H. E. Kornelsen, Steinbach, ist 5 Jahre und spaeter wieder 2 Jahre Lehrer in der Privatschule zu Rosenort gewesen.

**Peter T. Kroeker**, war einige Jahre Lehrer in der Privatschule zu Rosenhof.

**Jacob H. Friesen** war darauf Lehrer in derselben Schule vom Herbst 1916 bis Fruehjahr 1919, also drei Winter. Darauf ging diese Schule und auch die anderen ueber zur Distriktschule. Es wirkte sich in den ersten Jahren der Distriktschulen sehr zum Nachteil aus das wir nicht unsere eigene qualifizierte Lehrer hatten. Die Ursache war, natuerlich, dasz die Gemeinde es nicht erlaubte die Hochschule zu besuchen.

**G. P. Neufeld** war achtzehn Jahre (1890-99) Lehrer in der neugruendete Greenbank Distriktschule, etwas noerdlich von dem neuen Rosenort. Obwohl er nicht Glied unserer Gemeinde war, zeigte er

doch groszes Interesse zum Religionsunterricht und Gesanguebung fuer unsere Jugend.

**Prediger Peter J. B. Reimer** war sein Nachfolger und unterrichtete drei Jahre, (1949-53) in der Greenbank Schule. Auch er hatte Singstunden mit der Jugend zu Rosenort und half mit in der Gemeindearbeit. Bald darauf wurde diese Schule in eine mehrklassige umgewandelt.

**P. K. Dueck**, Sohn von Joh. W. Dueck, unterrichtete auch etwa drei Jahre in Rosenhof.

**Peter U. Dueck**, Sohn von Peter K. Dueck, Steinbach, hat in der Pleasant Valley Schule unterrichtet.

**Ben B. Dueck** war Lehrer in der Clover Plain Schule, zuerst im Herbst 1943. und dann fuenf Jahre (1947-52). Er wurde in dieser Zeit auch als Vorsaenger in unserer Gemeinde berufen, und hielt auch Gesanguebung mit der Jugend zu Rosenhof.

**Schwester Laura Plett** war seine Nachfolgerin in dieser Schule bis sie sich mit Elmer Siemens verheiratete.

**Fraulein Elizabeth Rempel** war zwei Jahre Lehrerin in Greenbank Schule, und ging spaeter nach Barrows, im noerdlichen Manitoba.

**Fraulein Rosaline Friesen**, Tochter von Prediger John R. Friesen, Kleefeld, ist als Lehrerin in der Rosenort Schule taetig gewesen.

**Frau Abe L. Loewen**, Tochter von John K. Dueck, ist auswaertig als Lehrerin taetig gewesen.

**Fraulein Annie Cornelsen**, Tochter von I. H. Cornelsen, war drei Jahre in der Greenbank Schule Lehrerin. bis sie sich mit John Reimer, Kansas, veheiratete.

**Fraulein Nettie Cornelsen**, Annie's aeltere Schwester ist mehrere Jahre in Rosenhof Schule, fuer die Kleinen Lehrerin gewesen.

**Fraulein Selma Peters** ist vier Jahre Lehrerin der Kleinen in der Greenbank Schule gewesen bis sie sich mit John Warkentin verheiratete. Gegenwaertig halten sie beide Schule im noerdlichen Manitoba. Sie wurde Mitglied unserer Gemeinde im Mai, 1962.

**Fraulein Elma Brandt**, Tochter von Abram U. Brandt, Blumenort, war wohl ein Jahr Lehrerin in der Greenbank Schule.

**Fraulein Lena Kornelsen**, Tochter von G. S. Kornelsen, Giroux, Lehrerin in der Rosenort Schule.

**Fraulein Dorothy Friesen**, Tochter von Aelt. P. L. Friesen, mehrere Jahre Lehrerin in der Rosenort Schule.

**Myrna Friesen**, Tochter von Aelt. P. L. Friesen, Lehrerin in der McTavish Schule.

**Fraulein Nettie Brandt**, Tochter von H. H. Brandt, Lehrerin in der Rosenhof Schule. Frueher in der Riverton Ansiedlung.

**Johnnie Loewen**, Lehrer in der Geenbank Schule.

J. H. Friesen

# Welfare

## REST-HAVEN NURSING HOME

**Statistics:** Inmates - 57, Staff - 27 (Administrator and wife, 12 nurses, 6 kitchen, 3 cleaning, 2 laundry, 2 orderlies). Cost per patient day, \$3.55.

My first introduction to the old Invalid Home took place around 1947. It came about in this way. Peter B. Reimer, who was Orderly, wanted to get married and I was asked to relieve him. So I went and stayed for about 3 weeks. But this only proved to be the beginning of a period of some 10 years in which I was employed intermittently at the Home.

Now for some history that we have gleaned from the records. The concern, of course, was to start a home for the aged and infirm.

The first meeting of which records have been kept, took place on Jan. 6, 1946 in Kleefeld. But another meeting must have preceded this one for we read of an "elected committee" already in these minutes. Names of this first committee now follow: Gerhard Bartel, Hein. R. Friesen, Peter A. Unrau, C. T. Loewen, and John R. Toews. Officers elected at this meeting were: Chairman, C. T. Loewen; Sec.-Treas., J. R. Toews; Vice-pres., F. D. Reimer. That this committee was not idle can be seen from the fact that there are records of 8 meetings held in the first two months!

What took place at these meetings? For one thing, the matter of a location. Among the places thought of were such as the C. K. Friesen house, the Ben D. Reimer farm, Lorette. Also the K. J. B. Reimer farm came into consideration. Then there was also the old Invalid Home run by Maria Vogt. Interest seemed to centre more on the latter than on any others. This place could be bought for some 9,000.00 dollars.

Then began negotiations with the owner, A. A. Vogt. Apparently they must have been quite lengthy discussions because when one board member suggested that maybe Mr. Vogt could leave the room so they could have a private discussion, another board member remarked that maybe they had had already enough discussion. Hereupon it was moved and seconded to buy. The final price was \$8,500.00 to be paid in some 3 years.

To mention some of the employees who rendered invaluable service to the Home in its pioneer years we would have to include the names of the aforementioned Br. Reimer, his sister Elizabeth and Mr. and Mrs. John B. Reimer, the first administrator. Some time later, when the Reimers left, John R. Toews took over as Manager and served faithfully for some 8 years.

Soon after the purchase of the Home, another property was bought. This place was adjoining and purchased as residence for the manager. Later this was used as Nurses' Residence. Still later (1954) this residence became inadequate and was replaced by a large two story house which was moved on the site.

As we mentioned before, my own association with the Home has been a long and happy one, and should we dare to reminisce, I suppose we could easily fill a few pages with interesting accounts of the Home and its patients as it was during the first few years.

Among other things we remember the furnace. In its day, I suppose, quite modern. It had the appearance of being constructed out of old gas barrels. It burned cordwood and could throw a lot of heat. More than once we feared what would happen if the low ceiling were to ignite some night. Well, by the grace of God it never did!

Water pressure was another headache. If there were too many taps open downstairs, the upstairs was just without water. Then there was always the problem of sand in the water. The pressure tank already had a hole in it through which we would periodically, painstakingly, spoon out the sand. Pump leathers too, would wear out and had to be replaced ever so often.

Hot water was at a premium and to supplement we would heat bath water in the big iron boiler in the laundry and carry it upstairs via pail!

But, bit by bit, improvements were made. The old wood burning furnace was replaced by a coal stoker, an addition was added, and the basement part used for a new enlarged laundry and the kitchen was enlarged. Another major improvement must be noted when the town received water and sewer and connections were made at the Home.

But in spite of all improvements and alterations some felt that the Home had had it's day. The minutes of the latter part of 1958 already hint at the possibility of building a new structure. Plans for this began in earnest in 1959. Just as there were 13 Board meetings in 1946 to get the first Home started, so we find that there were also 13 meetings of the Board in 1959, when the new Home was planned and construction begun.

Today, the Rest-Haven Nursing Home, stands as a monument to faithfulness. Ultra-modern with spacious landscaped grounds it must indeed be a haven of rest for our pioneer citizens who occupy it.

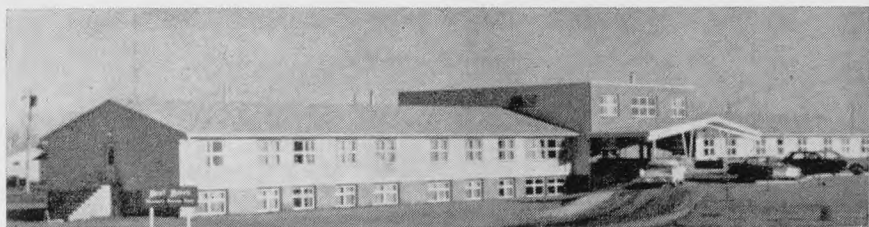
Among the present staff are: H. D. Reimers, Administrators; Sarah P. Friesen, matron, Gus Toews and Jake Wiebe, orderlies, plus nursing and domestic staff.

The board of directors is made up of: A. K. Penner, C. A. Plett, F. D. Kroeker, P. F. Janzen, J. W. Friesen. Representing the Conference are Levi Schellenberg, Dave Reimer, Corny Loewen, P. P. Friesen.

Much more could be said. Some names have been mentioned. No doubt we could have mentioned more. But be assured, that none have been omitted intentionally. Also, many have prayed whose record is in heaven. May the Lord bless you all!

Submitted by D. K. Schellenberg





The Rest-Haven in Steinbach built in 1959 by the E.M.C. churches around Steinbach.



Bill Unger and George Toews at the Rest-Haven. George is an invalid and has spent 16 years at the Home.



The H. D. Reimers, administrators of the Rest-Haven.



Getting ready for Sunday at the Rest-Haven.



Two elderly ladies at the Rest-Haven.

## DAS ROSENORT EVENTIDE HOME

Es ist so an 18 Jahren seitdem unsere Gemeinde sich schuldig fuehlte, mal ein Altenheimkomitee zu ernennen, das diese Sache untersuchen wuerde um auszufinden, was die Moeglichkeiten fuer ein Projekt seien. Am 6 Januar, 1946 wurde in der Kleefeld Kirche ein Komitee fuer den Zweck der Errichtung eines Altenheims gewaehlt, wo der verstorbene Bruder C. T. Loewen als Leiter ernannt wurde. Bruder Loewen is auch mehrere Jahre in diesem Dienste taetig gewesen.

Im Maerz desselben Jahres wurde mit Bruder Abram Vogt der \$10,000.00 Handel fuer das Steinbach Invalidenheim gemacht. Dann im Herbst wurde auch noch ein Haus fuer das Personal gekauft und eingerichtet fuer \$2,000. Weil die ganze Gemeinde aber schon solche grosse Schulden gemacht hatte, schlug jemand vor, dasz das Komitee, welches aus 8 Gliedern bestand, jeder \$250 leihen sollte und das Geld waere da. Gesagt, getan!

Es wurde auch hin und wieder erwaeht, dasz wenn das Heim erst im Gange waere, konnte auch bei Rosenort eins gebaut werden. Wir fanden auch, dasz die lieben Alten nicht gerne so weit ab von ihren Verwandten weilen wollten. Also wurde am 31. Dezember, 1958, bei der Rosenort Kirche dieser Gedanke durch gesprochen. Das Resultat war, dasz ein Komitee ernannt wurde welches die Sache untersuchen sollte. Darauf wurde beschlossen dasz, wenn wir koennten \$10,000.00 in Versprechungen und Baugeld sammeln, so waere dieses ein guter Beweiss, dasz wir mit dem Bau anfangen koennten, wo nicht, dann waeren wir noch nicht bereit dazu. Gott lenkte die Herzen der Brueder in solcher Weise dasz diese Summe bis zur naechsten Beratung zusammen war. Ein staendiges Komitee wurde gewaehlt wie folgt: H. R. Frisen, Praesident; P. U. Brandt, Vice-Praes.; H. H. Brandt, Sec. Treas.; John L. Loewen; Jacob P. D. Reimer; John B. Loewen; I. H. Cornelsen; John F. Friesen. Weiter wurde auch ein Baukomitee gewaehlt, welches aus den folgenden Bruedern bestand: J. W. Siemens, Praesident; F. R. Barkman, Vice-Praesident; F. K. Kroeker; P. U. Brandt; P. F. Warkentin. Die Regierung versprach ein Drittel zu zahlen und so wurde weiter gearbeitet. Erst wurde geplant an 15 Betten (\$40,000.00), dann kam es bis 25 Betten. Die Kosten, mit Lot zusammen, waren fast verdoppelt bis das Gebaeude fertig war. Es hat viel Planen und Arbeit gekostet, bis so weit zu kommen. Ueber erwarten gut haben die freiwilligen Arbeiter und Geber geholfen. Doch waere es wohl vergebens haetten die Geschwister nicht fuer dieses Werk gebetet. (Betet auch weiter, bitte.) Nicht pflegen wir nur den Koerper allein, sondern das Heil in Christo soll auch verbreitet werden.

Am 18. Juli 1960 versammelten wir uns als Arbeiter und Geber um verschiedene Dinge zu regeln und dann am 19. Juli bewillkommten wir drei unserer ersten Insassen. Inzwischen hielten wir Umschau nach einer Oberin. Am 1. Okt. uebernahmen die Schwestern Annie Kroeker und Susan Friesen diese Aufgabe vorlaeufig. Nach einem Jahr uebernahm

Susan Friesen diese Arbeit allein. Unser Heim beherbergt gegenwaertig 16 Insassen. Diese helfen sich untereinander ziemlich zurecht und so gibt es auch Verschiedenheiten, wie die Erfahrung es lehrt. Es kommt auch zuweilen bis da, dass entweder die Krankenschwestern oder die Hauseltern Dinge schlichten muessen. Gott aber sei Dank, dass es verhaeltnismaessig gut geht, besonders wenn wir daran denken, dass unsere Gesellschaft aus sechs verschiedene Kirchen kommt.

Es wird auch hoch geschaezt, wenn Naehvereine sich im Heim versammeln. Gesang und Botschaften erquickend. Auch moechten wir allen Spendern an Geld, Gemuese, Einkochtes, Hilfe, oder sonst etwas, ein "Vergelts Gott" zurufen.

Verschieden ist die Arbeit im Heim—Buchhaltung, Vorrat herbei schaffen, Gartenarbeit und den lieben Alten behilflich sein, wo immer es fehlt. Wenn wir die Arbeit der Jungfrauen solcher Heime betrachten dann muessen wir auch ihnen ein "Vergelts Gott" zurufen. Wenn wir einmal den Fortschritt unserer Altenheime betrachten—gemuetlich eingerichtet, Krankenschwestern behilflich und gesellschaftlich, wenig Sorgen wegen Pflege, usw., dann koennen wir nicht anders als wirklich dankbar sein. Wir wollen unsere Altenheime ansehen als eine Mission und nicht als eine Erwerbung.

Sollten da Guppen sein die unser Heim moechten foerdern helfen, dann wuerden wir solches begrueszen.

Wir empfehlen uns euch euren Gebeten.

H. R. Friesen, Vorsteher

### **Progress:**

From 1946 to 1959 the Morris church took an active part in the maintenance and support of the "Steinbach Invalid Home," but when the Rest-Haven Nursing Home was planned, the local brotherhood felt that it was time for a new home to be built in this district, as had been suggested at various times. However when this idea was not accepted the Rosenort Church decided to do it alone.

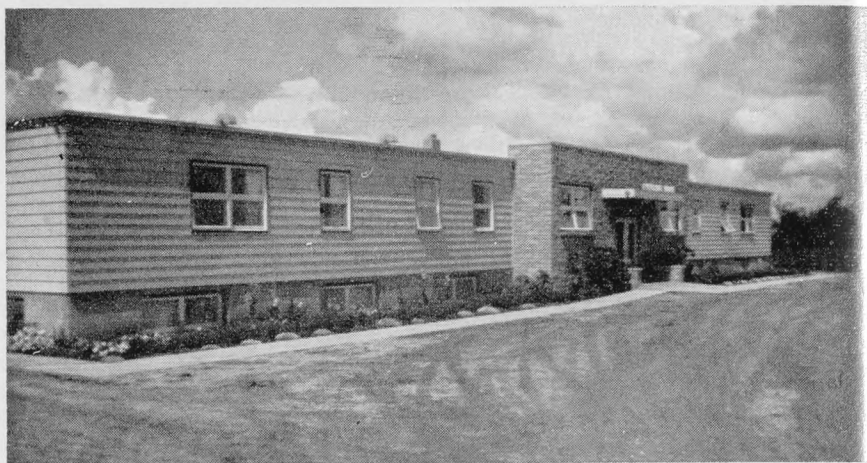
Eventide is a well planned, 26 bed nursing home, and currently employs 8 young ladies as nurses, nurse-aids, kitchen and cleaning staff. There are 17 paying residents at present, and if applications continue to come in, more space will soon have to be provided for. Pleasant Valley and the Morris Mission Church are active participants, and it is the hope of the Board of Directors that some more congregations will take an active part and share the blessings of this branch of missions.

### **Activities:**

The main occupation of the local membership can still be classified as farming, but construction and the associated trades, such as lumber sales, painting, plumbing, wiring, heating, building moving, etc. are employing a good percentage of the young people. Important employers also are the various services and trades such as grocery and general stores, implement and automobile garages, welding and repair shops, feed pro-

cessing and seed cleaning plants, transportation and messenger services, gasoline and oil stations, machinery and parts manufacturing, and others. Seasonal employment is provided by the local trucking industry and also by the sugar factory in Fort Garry. During the last decade some of our young people have entered the teaching and nursing professions. This trend is on the increase due to higher education opportunities. Economic progress increases responsibility so may the Lord grant that we are not found wanting in good stewardship.

Dick B. Eidse



**The Eventide Home at Rosenort. It was built in 1959. Adminstrator: H. R. Friesen, deacon.**

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# Membership

## LEGEND

- |                         |                       |
|-------------------------|-----------------------|
| 1 Minister or Pastor    | 4 Song Leader         |
| 2 Deacon                | 5 Conference Delegate |
| 3 Sunday School Teacher | 6 Sanitarium Delegate |

## ARDEN

Membership 13

Pastor: Elmer Hamm

Doerksen, Elmer  
Doerksen, Linda  
Dueck, Nick  
Dueck, Mrs.  
Funk, Maria

Harder, Mrs. Mary  
Kehler, Kathryn  
Lemky, John  
Lemky, Mrs. J.

Neufeld, Abe  
Neufeld Mrs. A.  
Lemky, Elma  
Reimer, John

## BLUMENORT

Membership: 370

Pastor: D. P. Reimer

Anthony, Mrs. Minna  
Barkman, Abram J. R.  
Barkman, Mrs. Helena, J. R.  
3 Barkman, Betty P.  
3 Barkman, Menno P.  
Barkman, Wilma P.  
Barkman, Amanda P.  
Barkman, Mrs. Margaret E.  
Barkman, Jacob G.  
Barkman, Mrs. Margaret G.  
Barkman, Elizabeth J. R.  
Barkman, Annie J. R.  
Barkman, Lena J. R.  
1 Barkman, Johann G.  
Barkman, Mrs. Sarah G.  
3 Barkman, Leonard P.  
Barkman, Mrs. Elizabeth P.  
3 Barkman, Pete R.  
Barkman, Mrs. Helena R.  
Barkman, Leroy  
6 Brandt, Abram P.  
Brandt, Aganetha P.  
Brandt, Abram U.  
Brandt, Mrs. Anna U.  
Brandt, Willie R.  
Brandt, Lena R.  
3 Brandt, Evelyn R.  
Brandt, Elma R.  
Brandt, Nettie R.  
Brandt, Caroline R.  
Brandt, Alvin B.  
Brandt, Mrs. Adina B.  
Brandt, Mrs. Elizabeth W.  
Brandt, Gerhard P.  
Brandt, William P.  
Brandt, Henry P.  
Brandt, Arnold P.  
Brandt, Betty P.  
Brandt, Henry P.  
Brandt, Mrs. Elizabeth P.  
3 Brandt, Peter R.  
Brandt, Edna R.  
Brandt, Isaac P.  
Brandt, Mrs. Anna P.  
3 Brandt, Eva D.  
Brandt, Wilma D.  
Brandt, John U.  
Brandt, Mrs. Katherine U.  
3 Brandt, Annie P.  
Brandt, Mrs. Katherine W.

Brandt, Susie P.  
Brandt, Tina P.  
3 Brandt, Leonard P.  
Brandt, Mrs. Susie P.  
Brandt, Levi B.  
Brandt, Wilmer B.  
Brandt, Mrs. Rosella B.  
Braun, Henry T.  
Braun, Mrs. Margaret T.  
Braun, Helena B.  
Braun, Johnny B.  
Braun, Leo B.  
Carriere, Gordon S.  
Cornelsen, Isaac W.  
Cornelsen, Mrs. Maria W.  
Cornelsen, Helen C.  
Cornelsen, Pete C.  
Cornelsen, Mrs. Lena C.  
3 Doerksen, Alvin B.  
Doerksen, Mrs. Mary B.  
1 Doerksen, Bernhard P.  
Doerksen, Mrs. Maria P.  
Doerksen, Leona B.  
Doerksen, Menno B.  
Doerksen, Dietrich, P.  
Doerksen, Mrs. Katherine  
Doerksen, Waldon  
Doerksen, Mrs. Anna P.  
Doerksen, Henry P.  
3 Doerksen, Jacob P.  
Doerksen, Mrs. Nettie  
Doerksen, Murtle  
Doerksen, Philip  
Doerksen, Sara  
Doerksen, Pauline R.  
43 Doerksen, John J.  
Doerksen, Mrs. Agnes  
4 Doerksen, John P.  
Doerksen, Mrs. Mary P.  
Doerksen, Evelyn  
Doerksen, Verna C.  
Doerksen, Peter P.  
Doerksen, Mrs. Anna P.  
Doerksen, Monroe  
Dueck, Abram A.  
Dueck, Mrs. Tina A.  
1 Dueck, John R.  
Dueck, Mrs. Katherine R.  
Dueck, John U.  
Dueck, Mrs. Margaret U.

Dueck, Peter K.  
Dueck, Mrs. Justina K.  
Fast, Mrs. Agatha C.  
Fast, Eva J.  
Fast, Agatha J.  
6 Fast, Cornie J.  
Fast, Mrs. Dorothy J.  
Fast, Carol  
Fast, Edmar J.  
Fast, Mrs. Alvina J.  
Fast, Werner J.  
Fast, Mrs. Agnes, J.  
3 Fast, Wilbert J.  
Fast, Mrs. Tina J.  
Friesen, Abram P.  
Friesen, Mrs. Mary P.  
Friesen, Albert S.  
Friesen, Mrs. Anna P.  
Friesen, Ernie R.  
Friesen, Bernhard P.  
Friesen, Mrs. Lena P.  
Friesen, Harry R.  
1 Friesen, Diedrich P.  
Friesen, Mrs. Dora P.  
Friesen, Jimmy S.  
Friesen, Mrs. Noemie S.  
43 Friesen, Jacob P.  
Friesen, Mrs. Minna P.  
Friesen, John E.  
Friesen, Mrs. Helena E.  
Friesen, Sarah P.  
53 Friesen, Klaas P.  
Friesen, Mrs. Sarah P.  
Friesen, Irma R.  
Friesen, Evelyn  
Friesen, Martin K.  
Friesen, Mrs. Katherine K.  
53 Friesen, Peter D.  
Friesen, Mrs. Gertrude D.  
Friesen, Gladys P.  
3 Friesen, Lena P.  
Friesen, Ronald P.  
Friesen, Jacob P.  
Friesen, Tina (Harder)  
Hesse, Mrs. Martha  
Hesse, Nina  
Isaac, Annie  
Janzen, John F.  
Janzen, Mrs. Gertrude F.  
Janzen, Minnie P.



# BLUMENORT

- Janzen, Cornie P.  
 Janzen, Irene P.  
 53 Klassen, Abe U.  
 Klassen, Mrs. Margaret U.  
 3 Klassen, Fred B.  
 Klassen, John B.  
 Klassen, Henry H.  
 Klassen, Mrs. Nettie H.  
 Klassen, Mrs. Margaret K.  
 Klassen, Bernhard K.  
 Koop, Mrs. Catherine  
 Koop, Violet K.  
 Koop, Allen  
 Koop, Isaac N.  
 Koop, Helena N.  
 Koop, Margaret N.  
 Koop, Katherine N.  
 Koop, John N.  
 Koop, Jacob S.  
 Koop, Helena S.  
 Koop, Maria S.  
 Koop, Henry S.  
 3 Kornelsen, Alvin W.  
 Kornelsen, Mrs. Adina W.  
 3 Kornelsen, Anton W.  
 Kornelsen, Mrs. Maria W.  
 Kornelsen, Peter U.  
 Kornelsen, Mrs. Katharina  
 653 Loewen, David P.  
 Loewen, Mrs. Gertie P.  
 Loewen, Elizabeth R.  
 Loewen, Aganetha R.  
 3 Loewen, Kenneth  
 Loewen, Mrs. Mary  
 1 Loewen, John P.  
 Loewen, Mrs. Helen P.  
 Niessen, Mrs. Anna  
 3 Penner, Abe G.  
 Penner, Mrs. Thelma G.  
 Penner, Abram K.  
 Penner, Mrs. Maria K.  
 3 Penner, Ernie  
 Penner, Mrs. Linda  
 Penner, Bernhard C. L.  
 Penner, Mrs. Anna C. L.  
 Penner, Leo R.  
 3 Penner, Lilly R.  
 Penner, Lottie R.  
 1 Penner, Cornelius R.  
 Penner, Mrs. Sarah R.  
 Penner, Elizabeth C. L.  
 Penner, Elvin L.  
 Penner, Mrs. Margaret L.  
 63 Penner, John L.  
 Penner, Mrs. Aganetha L.  
 Penner, Martha B.  
 Penner, Peter D.  
 Penner, Mrs. Anne D.  
 Penner, Klaas K.  
 Penner, Mrs. Susana K.  
 Penner, Eldon T.  
 Penner, Leonard T.  
 Penner, Margaret T.  
 Penner, Charlotte T.  
 1 Penner, Melvin  
 Penner, Mrs. Eva  
 Penner, Peter C. L.  
 Penner, Mrs. C. L.  
 Penner, Malinda B.  
 Penner, Margaret B.  
 Penner, Cornie B.  
 Penner, Harry  
 Penner, Peter J.  
 Penner, Mrs. Helen J.  
 3 Plett, Bennie P.  
 Plett, Mrs. Elda P.  
 Plett, David L.  
 Plett, Mrs. Bertha L.  
 Plett, David R.  
 Plett, Mrs. Gertrude R.  
 Plett, Frank P.  
 Plett, Mrs. Tina P.  
 Plett, Lottie R.  
 Plett, Lorena R.  
 Plett, Minna R.  
 Plett, Lvdia R.  
 Plett, Elbert R.  
 Plett, Edna R.  
 Plett, Elizabeth R.  
 Plett, Henry K.  
 Plett, Mrs. Margaret K.  
 Plett, Lottie  
 Plett, Betty F.  
 Plett, Jacob D.  
 Plett, Mrs. Margaret D.  
 3 Plett, Jacob G.  
 Plett, Joseph G.  
 Plett, Mrs. Annie G.  
 Plett, Emmeline G.  
 Plett, John D. K.  
 Plett, Mrs. Margaret D. K.  
 Plett, John F.  
 Plett, Susana F.  
 Plett, Jacob F.  
 Plett, John L.  
 Plett, Mrs. Annie L.  
 Plett, Nick K.  
 Plett, Mrs. Rose K.  
 Plett, Peter K.  
 Plett, Mrs. Elizabeth K.  
 3 Plett, Margaret L.  
 3 Plett, Elizabeth L.  
 Plett, Mrs. Sarah F.  
 3 Plett, Harvey K.  
 Plett, Edna K.  
 Plett, Martha K.  
 Plett, Olga K.  
 Reimer, Aaron D.  
 Reimer, Mrs. Sarah D.  
 2 Reimer, Abe R.  
 Reimer, Mrs. Elizabeth R.  
 Reimer, Garnet P.  
 Reimer, Verna P.  
 Reimer, Mrs. Anna P. (sr.)  
 3 Reimer, Bernhard A.  
 Reimer, Mrs. Katherine A.  
 Reimer, Bernhard F.  
 5 Reimer, Bernhard P. D.  
 Reimer, Mrs. Justina P. D.  
 Reimer, Edwin B.  
 Reimer, Tina B.  
 Reimer, Margrete B.  
 3 Reimer, Peter B.  
 Reimer, Mrs. Elma  
 Reimer, Caroline P.  
 Reimer, Tunnev P.  
 3 Reimer, David J.  
 Reimer, Mrs. Helen J.  
 Reimer, Frank  
 1 Reimer, David P.  
 Reimer, Mrs. Justina P.  
 Reimer, Gerhard J.  
 Reimer, Sarah  
 Reimer, Elizabeth C. R.  
 Reimer, Margaret C. R.  
 Reimer, Mrs. Helena R. E.  
 Reimer, Mrs. Elizabeth D.  
 6 Reimer, Henry F.  
 Reimer, Mrs. Justina P.  
 Reimer, Lorna  
 3 Reimer, Henry J.  
 Reimer, Mrs. Margaret J.  
 Reimer, John K.  
 Reimer, Mrs. Katherine K.  
 Reimer, Carolyn  
 Reimer, John R. E.  
 Reimer, Elizabeth F.  
 Reimer, Klaas P. L.  
 Reimer, Mrs. Anna P. L.  
 Reimer, Elizabeth R.  
 Reimer, Esther R.  
 Reimer, Lena R.  
 453 Reimer, Levi K.  
 Reimer, Mrs. Annie K.  
 Reimer, Mrs. Olga R.  
 Reimer, Martin P.  
 Reimer, Mrs. Gertrude P.  
 Reimer, Mary P.  
 Reimer, Margaret P.  
 3 Reimer, Peter K.  
 Reimer, Mrs. Elda K.  
 Reimer, Alvin P.  
 Reimer, Mrs. Annie P.  
 Reimer, Peter P. D.  
 Reimer, Mrs. Tina P.  
 Reimer, Willie P.  
 Reimer, Mrs. Margaret P.  
 Reimer, Elfrieda P.  
 Reimer, Arthur R.  
 Reimer, Mrs. Margaret P.  
 Rempel, Mrs. Helen D.  
 Rogalsky, Peter  
 Rogalsky, Mrs. Leona  
 Siemens, Mrs. Lena P.  
 Thiessen, Mrs. Elizabeth B.  
 Thiessen, Isaac J.  
 Thiessen, Mrs. Margaret J.  
 Toews, Isaac P.  
 Toews, Mrs. Maria P.  
 Thiessen, John P.  
 Thiessen, Mrs. Esther  
 Toews, Wilmer D.  
 Unger, Abram R.  
 Unger, Mrs. Leocadia P.  
 Unger, Mrs. Aganetha P.  
 Unger, Cornelius K.  
 Unger, Mrs. Anna K.  
 Unger, Cornelius P.  
 Unger, Mrs. Margaret P.  
 3 Unger, Irene R.  
 653 Unger, Henry P.  
 Unger, Mrs. Anna P.  
 Unger, Marjorie F.  
 Unger, Mrs. Lena  
 Unger, Peter R.  
 Unger, Mrs. Mary R.  
 Unger, Mrs. Wilma  
 32 Wiebe, Eddie  
 Wiebe, Mrs. Violet  
 Wiebe, Jacob F.  
 Wiebe, Mrs. Tina F.  
 Wiebe, Frieda K.  
 Wiebe, Gerhard K.  
 3 Wiebe, Mrs. Esther K.  
 3 Wiebe, Bernhard K.  
 3 Wiebe, Mrs. Edna K.  
 Wiebe, Mrs. Justina  
 3 Wiebe, Peter  
 Wiebe, Mrs. Mary

## BURNS LAKE, B. C.

Membership: 33

Pastor: Corny Plett

3 Bueckert, Jacob  
Bueckert, Mrs. Agatha  
Bueckert, Heinrich  
Buhler, Bill  
Friesen, Wilhelm  
Friesen, Mrs. Maria  
Guenther, Jacob  
Guenther, Mrs. Margaret  
Klassen, Albert  
Klassen, Mrs. Marie  
Klassen, Audrey

Klassen, John D.  
Klassen, Mrs. Margaret  
Klassen, Olga  
Klassen, Elmer  
Klassen, Mrs. Justine  
43 Martens, Johan  
3 Martens, Mrs. Justina  
Martens, John J.  
Martens, Corny  
3 Martens, Mary  
Martens, John Jr.

Schmidt, George  
Schmidt, Mrs. Helen  
Unruh, Aaron  
3 Unruh, Mrs. Helen  
Unruh, Annie  
Unruh, John  
3 Unruh, Mrs. Susan  
Unruh, Mrs. Katherine  
Unruh, Helen  
Wiebe, Peter  
Wiebe, Mrs. Susan

## BUTLER

Membership: 86

Pastor: Art Neufeld

Braun, Frank  
Braun, Mrs. Mary  
Down, Demas  
Dueck, Frank K.  
Dueck, Mrs. Mary  
Dueck, Johnnv  
Dueck, Mrs. Janet  
Dueck, Peter  
Dueck, Lawrence  
Dueck, Leona  
Dueck, Mary  
Dueck, Jacob F.  
Dueck, Mrs. Mary  
Dueck, David  
Giesbrecht, Ernest  
Giesbrecht, Mrs. Hilda  
Harms, Cornv  
Harms, Mrs. Betty  
Harms, John  
Harms, Mrs. Goldie  
Klassen, Peter A.  
Klassen, Mrs. Erna  
Klassen, Jacob H.  
Klassen, Mrs. Nettie  
Klassen, Carol  
Kliewer, Miss Anne  
Kliewer, Jacob  
Kliewer, Mrs. Mary  
Kliewer Dave

3 Kliewer, Mrs. Esther  
5 Koop, John B.  
Koop, Mrs. Helen  
Koop, Martha  
Koop, Edgar B.  
Koop, Leonard  
Koop, Delbert  
Koop, Marina  
3 Kornelsen, Jacob P.  
Kornelsen, Mrs. Doris  
5 Martens, Peter F.  
Martens, Mrs. Helen  
Martens, Sarah  
Martens, Peter K.  
Martens, Mrs. Olga  
Martens, Cornie K.  
Martens, Annie K.  
Martens, Susie K.  
Martens, Leonard  
Martens, Abe  
Martens, Mrs. Norma  
Neufeld, Abe (Arden)  
Neufeld, Mrs. Sarah  
1 Neufeld, Art  
Neufeld, Mrs. Marie  
Nickel, John  
3 Nickel, Mrs. Martha  
Penner, Denver  
Penner Mrs. Gladys

3 Penner, Herbert  
Penner, Mrs. Martha  
Penner, Edgar  
Penner, Mrs. Ellen  
2 Plett, David E.  
3 Plett, Mrs. Helen  
Plett, Alair  
Plett, Wayne  
Plett, Jacob  
3 Plett, Mrs. Annie  
4 Reimer, Frank B.  
Reimer, Mrs. Dora  
3 Reddekop, Jacob  
Reddekop, Mrs. Agatha  
Reddekop, Douglas  
Reddekop, Mrs. Doreen  
3 Reddekop, Gerald  
Reddekop, Mrs. Helen  
Reddekop, Jean  
Reddekop, Philip  
Rempel, John  
Rempel, Mrs. Helen  
Rempel, Norman  
3 Rempel, Viola  
3 Siemens, Elmer C.  
3 Siemens, Mrs. Betty  
3 Siemens, Elmer P.  
3 Siemens, Mrs. Laura

## HERON

Membership: 35

Pastor: F. P. Kroeker

Friesen, Herman  
Friesen, Mrs. Agnes  
Friesen, Rosaline  
Friesen, Betty  
3 Klassen, Henry F.  
Klassen, Mrs. Margaret  
Klassen, Stanley  
Klassen, Richard  
Penner, John K.  
Penner, Mrs. Helena  
Penner, Doreen

43 Penner, Ronald  
3 Penner, Peter  
3 Penner, Lavern  
3 Penner, Isaac  
Penner, Mrs. Katherine  
Penner, Bernice  
Penner, Ruby  
Penner, Larry  
3 Rempel, Jacob B.  
3 Rempel, Mrs. Erna  
Rempel, Wayne  
Thiessen, Bernhard P.

Thiessen, Mrs. Helen  
43 Thiessen, Dick P.  
Thiessen, Mrs. Justina  
3 Thiessen, Menno  
Thiessen, Mrs. Jessie  
3 Thiessen, Norman  
3 Thiessen, Mrs. Leora  
5 Thiessen, Peter P.  
Thiessen, Mrs. Maria  
Thiessen, Levi  
Thiessen, Gordon  
3 Thiessen, Mrs. Norma

## KLEEFELD

Membership: 185

Pastor: John R. Friesen

Barkman, John K.  
Barkman, Mrs. Justina  
Bartel, Dietrich I.  
Bartel, Mrs. Helena  
1 Bartel, Rev. Peter K.  
Bartel, Mrs. Margaret  
Bartel, Myrtle  
3 Bartel, Norman

Bartel, Mrs. Rosella  
Bartel, Elmer  
Dueck, Abram  
3 Dueck, Mrs. Susane  
4 Dueck, Ben B.  
Dueck, Mrs. Lena  
Dueck, Luanna  
Dueck, Ben K.

Dueck, Mrs. Helen  
3 Dueck, Phyllis  
3 Dueck, Cornie B.  
Dueck, Mrs. Elizabeth  
Dueck, David  
Dueck, Mrs. Katherine  
Dueck, Elizabeth  
Dueck, Adina

## KLEEFELD

- |  |  |  |
|--|--|--|
| <p>Dueck, Henry I.<br/>         Dueck, Mrs. Agnes<br/>         Dueck, Henry R.<br/>         Dueck, Mrs. Eva<br/>         Dueck, Lloyd<br/>         Dueck, Ramona<br/>         2 Dueck, Jacob K.<br/>         3 Dueck, Mrs. Helen<br/>         Dueck, Evelyn<br/>         Dueck, Nettie<br/>         Dueck, Mrs. Anna<br/>         Dueck, John B.<br/>         Dueck, Martin B.<br/>         Dueck, Mrs. Margaret<br/>         Dueck, Peter H.<br/>         Dueck, Mrs. Lena<br/>         Dueck, Lorna<br/>         Dueck, Ronald<br/>         5 Dueck, Peter K.<br/>         Dueck, Mrs. Margaret<br/>         3 Dueck, Norma<br/>         3 Dueck, Reinhardt<br/>         Dueck, Mrs. Maria<br/>         Dueck, William K.<br/>         Dueck, Mrs. Erna<br/>         Esau, Erdman<br/>         2 Fast, George<br/>         Fast, Mrs. Elizabeth<br/>         3 Fast, Henry<br/>         Fast, Vernon<br/>         Fast, Henry D.<br/>         Fast, Mrs. Helen<br/>         Fast, Verna<br/>         Fast, Dennis<br/>         Fast, Henry L.<br/>         Fast, Frank<br/>         3 Fast, John K.<br/>         Fast, Mrs. Elma<br/>         3 Fast, Tina<br/>         5 Fast, Harold<br/>         Fast, Mrs. Nettie<br/>         Fast, Jacob D.<br/>         Fast, Mrs. Edna<br/>         3 Fast, Irvin<br/>         3 Fast, Mrs. Margaret<br/>         Fast, Larry<br/>         1 Fast, Rev. Milton<br/>         Fast, Mrs. Gladys<br/>         Fast, Peter S.<br/>         Fast, Mrs. Nellie<br/>         Fast, Cecil<br/>         Friesen, Abe K.<br/>         Friesen, Mrs. Mary<br/>         Friesen, Abram W.<br/>         Friesen, Mrs. Maria</p> | <p>Thiessen, Mrs. Verna<br/>         Unger, Ruben<br/>         Unger, Levina<br/>         Friesen, Edwin<br/>         4 Friesen, Albert K.<br/>         Friesen, Mrs. Elizabeth<br/>         Friesen, Wilbert<br/>         Friesen, Florence<br/>         Friesen, Jacob W.<br/>         Friesen, Mrs. Maria<br/>         Friesen, Harvey<br/>         3 Friesen, Lillian<br/>         Friesen, Dora<br/>         Friesen, Helen<br/>         Friesen, Mrs. J. J.<br/>         1 Friesen, Rev. John R.<br/>         Friesen, Mrs. Mary<br/>         Friesen, Ronald<br/>         Friesen, Laurence<br/>         3 Friesen, Carol<br/>         Friesen, Myrna<br/>         Friesen, Agnes<br/>         Gerbrandt, Cornie<br/>         Gerbrandt, Leonard<br/>         Gerbrandt, Annie<br/>         Giesbrecht, Abram<br/>         Giesbrecht, Mrs. Maria<br/>         3 Harder, Harry<br/>         Harder, Mrs. Annie<br/>         Harder, Peter<br/>         Harder, Eddie<br/>         Isaac, Mrs. Abe.<br/>         Isaac, Henry<br/>         Isaac, Mrs. Lenore<br/>         Klassen, Gertrude<br/>         Klassen, Anne<br/>         3 Klassen, Betty<br/>         Klassen, Tina<br/>         Klassen, Regina<br/>         Klassen, Peter H.<br/>         Klassen, Mrs. Helen<br/>         3 Klassen, Leona<br/>         Kliever, Jacob<br/>         v Kliever, Mrs. Elsie<br/>         3 Kliever, Judith<br/>         Koop, Abram<br/>         3 Koop, Henry<br/>         Koop, Elizabeth<br/>         Koop, Margaret<br/>         Koop, Mary<br/>         Koop, John P.<br/>         Koop, Mrs. Clara<br/>         Koop, P. B.<br/>         Koop, Mrs. Annie<br/>         Kornelsen, Mrs. Dora</p> | <p>Kroeker, Mrs. Anna<br/>         Martens, Abram<br/>         Martens, Mrs. Helen<br/>         3 Nickel, Edmund<br/>         Koop, Mrs. Sally<br/>         3 Koop, Daniel<br/>         Koop, Roy<br/>         3 Koop, Dorothy<br/>         Koop, Gordon<br/>         Koop, Gerald<br/>         Koop, Jacob B.<br/>         Koop, Mrs. Anna<br/>         Koop, Eva<br/>         Koop, Jacob J.<br/>         Koop, Mrs. Gertrude<br/>         3 Koop, Lenora<br/>         3 Koop, Nettie<br/>         Koop, Larry<br/>         3 Koop, Glenn<br/>         Koop, Elvira<br/>         Koop, Melvin<br/>         Koop, Mrs. Mary<br/>         Koop, Mrs. Aganetha<br/>         Koop, Agnes<br/>         Koop, Sara<br/>         Nickel, Mrs. Elsie<br/>         Peters, Pete<br/>         Peters, Mrs. Nettie<br/>         3 Peters, Shirley<br/>         Peters, Larry<br/>         Peters, Donald<br/>         Peters, Mrs. Frieda<br/>         Plett, Mrs. Anna<br/>         Plett, Susanna<br/>         Plett, David<br/>         Plett, Mrs. Elizabeth<br/>         Plett, Mrs. Ken<br/>         Reimer, David P.<br/>         Reimer, Mrs. Elizabeth<br/>         3 Reimer, Milton<br/>         Reimer, Dora<br/>         Reimer, Eddie<br/>         Reimer, Mrs. Leona<br/>         Schellenberg, John F.<br/>         Schellenberg, Mrs. Anna<br/>         Schellenberg, Levi<br/>         Schellenberg, Mrs. Lena<br/>         Schellenberg, George<br/>         Schellenberg, Mrs. Martha<br/>         Schellenberg, Mrs. Helena<br/>         Schwarz, Arthur<br/>         3 Schwarz, Mrs. Hilda<br/>         Stoesz, Jacob<br/>         Stoesz, Mrs. Eileen</p> |
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## MacGREGOR

Membership: 33

Pastor: Elmer Hamm

- |  |  |   |
|--|--|---|
| <p>Dvck, Frank<br/>         Dvck, Mrs. Rosie<br/>         Friesen, Mrs. Eva Helene<br/>         Friesen, Mrs. Margaret<br/>         3 Gisozecht, Jacob<br/>         3 Giesbrecht, Mrs. Marie<br/>         Giesbrecht, David<br/>         3 Giesbrecht, Eva<br/>         Giesbrecht, William<br/>         Giesbrecht, Mrs. Elizabeth<br/>         1 Hamm, Elmer Henry</p> | <p>Hamm, Mrs. Lena<br/>         3 Hamm, Elvira Marion<br/>         Hamm, Isaac<br/>         Hamm, Mrs. Marie<br/>         3 Hamm, Menno Raymond<br/>         3 Hamm, Mrs. Elvina<br/>         Heppner, Mrs. Katherine<br/>         Heppner, John<br/>         Lescheid, Mrs. Lillian<br/>         Martens, Peter T.<br/>         Martens, Mrs. Annie</p> | <p>Rempel, Henry<br/>         Rempel, Mrs. Kathleen<br/>         2 Thiessen, Henry H.<br/>         Thiessen, Mrs. Helen<br/>         Thiessen, Irwin<br/>         Thiessen, Mrs. Evelyn<br/>         3 Thiessen, Henry Marvin<br/>         3 Toews, John<br/>         3 Toews, Mrs. Tina<br/>         Wiebe, Peter J.<br/>         Wiebe, Mrs. Mary</p> |
|--|--|---|

## MEXICO E.M.C.

### Membership: 26

Friesen, Corny K.  
Friesen, Mrs. Mary K.  
52 Friesen, Jacob K.  
Friesen, Mrs. Mary K.  
Friesen, David D.  
Friesen, Mrs. Anna D.  
Friesen, Henrietta  
Penner, Martin  
Penner, Mrs. Agatha  
Peters, Henry  
Peters, Mrs. Susanna  
Plett, Abram R.  
Plett, Mrs. Elizabeth  
Plett, Abe K.  
1 Plett, Andrew P.  
Plett, Mrs. Minna  
4 Plett, John K.

### Pastor: Andrew Plett

Plett, Mrs. Rosella K.  
Plett, Levi P.  
Plett, Mrs. Anna  
Plett, Thomas K.  
Plett, Mrs. Annie K.  
Reimer, Isaac  
Reimer, Mrs. Gertrude  
Schroeder, David  
Schroeder, Mrs. Frieda

## MEXICAN CHURCH

### Membership: 72

Amava, Sra. Ernestina  
Amaya, Sr. Lorenzo  
Amaya, Sra. Lidia  
Amaya, Sra. Virginia  
Antillon, Sra. Eva  
Barragan, Sra. Manuela  
Barragan, Sr. Salome  
Barragan, Sra. Jesus  
Barragan, Srta. Elva Dina  
Barragan, Srta. Rosalina  
Barron, Sr. Gervacio  
Barron, Sra. Natividad  
Barron, Sr. Jose  
Beltran, Sr. Santana  
Beltran, Sra. Anita  
Bursiaga, Sra. Epigmenia  
Bursiaga, Sra. Juana  
Chaparro, Sr. Anastacio  
Chaparro, Sra. Otilia  
Chaparro, Sr. Julio  
Chaparro, Sra. Beatriz  
Chavez, Sr. Roberto  
Chavez, Sra. Magdalena  
Delgado, Sr. Rafael

Delgado, Sra. Augustina  
Esparza, Sra. Blanca Elsa  
Esparza, Sra. Francisca  
Frias, Sra. Gregoria  
Garcia, Sr. Timoteo  
Garcia, Sra. Elena  
Ibuaado, Sr. Francisco  
Ibuaado, Sra. Dolores  
Jaquez, Sr. Juan  
Jaquez, Sra. Guadalupe  
Lopez, Sra. Esther  
Lopez, Srta. Eva  
Lopez, Sra. Elvira  
Lopez, Sra. Juana  
Lopez, Sra. Virginia  
Mendoza, Sr. Ricardo  
Mendoza, Sra. Hortencia  
Molina, Sra. Ramona  
Munos, Sr. Roberto  
Munos, Sra. Socorro  
Navarez, Sra. Refugio  
Orozco, Sr. Francisco  
Orosco, Sra. Juana  
Orosco, Sr. Ruben

### Pastor: C. B. Loewen

Palomino, Sra. Urbana  
Ponce, Sr. Victoriano  
Ponce, Sra. Manuela  
Quezada, Sra. Refugia  
Ramas, Sr. Julian  
Ramos, Sra. Teresa  
Rascon, Sr. Manuel  
Rascon, Sra. Matilda  
Rivera, Sr. Aliredo  
Rivera, Sra. Concepcion  
Rosas, Sr. Angel  
Rosas, Sra. Guadalupe  
Rubio, Sr. Jose  
Rubio, Sra. Domitila  
Saenz, Sr. Guadalupe  
Saenz, Sra. Bertha  
Suarez, Sr. Amanda  
Suarez, Sra. Elena  
Vaidez, Maria Dolores  
Vega, Sra. Refugio  
Vega, Aida Elena  
Vega, Sr. Ruben  
Villalobos, Sra. Augustina  
Villalobos, Sr. Francisco

## MORWEENA

### Membership: 35

Dueck, Dave H.  
Dueck, Mrs. Esther  
Friesen, Rev. Henry P.  
Friesen, Mrs. Elizabeth P.  
Loewen, John W.  
Loewen, Mrs. Susie  
Penner, Abram C. L.  
Penner, Mrs. Maria C. L.  
Penner, Tina  
Penner, Gertie  
Penner, Menno  
Penner, Mrs. Mary R.

Plett, Art  
Plett, Mrs. Nettie  
Plett, Henry D.  
Plett, Mrs. Katherine D.  
3 Plett, Jake K.  
Plett, Mrs. Marie  
43 Plett, John K.  
Plett, Mrs. Rosella  
Plett, Klaas R.  
Plett, Mrs. Justina  
Plett, Ronald  
Plett, Pete D.

### Pastor: H. P. Friesen

Plett, Mrs. Mary  
53 Reimer, Abe B.  
Reimer, Mrs. Betty  
Reimer, Mrs. Elizabeth B.  
Reimer, Joh. P.  
Reimer, Mrs. Katharina P.  
Reimer, Pete F.  
Reimer, Mrs. Elizabeth  
3 Siemens, Ben D.  
3 Siemens, Mrs. Elizabeth  
3 Siemens, Elaine

## PLEASANT VALLEY

### Membership: 70

Bartel, Henry D.  
Bartel, Mrs. Annie D.  
4 Dueck, Corny F.  
Dueck, Mrs. Annie F.  
3 Dueck, Mary  
3 Dueck, Henry F.  
3 Dueck, Mrs. Annie F.  
3 Dueck, Ronald  
3 Eldse, Dave F.  
3 Eldse, Mrs. Susan F.  
32 Eldse, Nick F.  
Eldse, Mrs. Maria F.  
Eldse, Mary Ann  
Eldse, Florence  
3 Friesen, Andrew  
Friesen, Mrs. Alma  
543 Friesen, Frank K.  
Friesen, Mrs. Nettie K.  
3 Friesen, Jac. P.  
3 Friesen, Mrs. Florence P.  
3 Friesen, William S.  
Friesen, Mrs. Lena S.  
5 Kornelsen, Cornelius U.  
Kornelsen, Mrs. Margaret U.  
3 Kornelsen, Mary  
Kornelsen, Tina K.  
Kornelsen, Menno  
Kornelsen, Annie  
3 Loewen, Alvin  
Loewen, Mrs. Eleanor C.  
Loewen, David L.  
3 Loewen, Mrs. Tina L.  
3 Loewen, Esther K.  
3 Loewen, Ernie K.  
Loewen, Elizabeth K.  
Loewen, Danny  
Loewen, John L.  
Loewen, Mrs. Lena L.  
3 Loewen, Joyce  
Loewen, Betty Ann  
Loewen, Doris  
34 Loewen, Kenneth  
Loewen, Mrs. Esther  
3 Reimer, Allen L.  
Reimer, Mary L.  
Reimer, Jacob P. D.

### Pastor: D. F. Eidse

Reimer, Mrs. Elizabeth P. D.  
Reimer, Minnie L.  
Reimer, Mary  
Reimer, Betty L.  
3 Reimer, Pauline  
Reimer, Jacob L.  
4 Reimer, Leo  
Reimer, Mrs. Eva  
Reimer, Peter L.  
Reimer, Mrs. Tina L.  
Rempel, John L.  
Rempel, Mrs. Eleanor L.  
3 Rempel, Levi L.  
Rempel, Mrs. Rosaline L.  
3 Siemens, Frank P.  
Siemens, Mrs. Elsie P.  
Siemens, Doris B.  
Siemens, Clarence D.  
Siemens, Mrs. Charlotte D.  
Siemens, Jacob P.  
Siemens, Mrs. Tina P.  
Siemens, Marilyn E.  
Warkentin, Donald  
3 Warkentin, Mrs. Adline

# PRAIRIE ROSE

Membership: 278

Pastor: F. D. Reimer

- |                            |                          |                         |
|----------------------------|--------------------------|-------------------------|
| Barkman, Edwin K.          | Martens, Mrs. Helen      | Plett, Mrs. Margaret K. |
| Barkman, Mrs. Tina         | Neufeld, George          | 35 Plett, John K.       |
| Barkman, Evelyn            | Penner, Mrs. Bertha      | Plett, Mrs. Ellen       |
| Barkman, Leonard           | Penner, Abram C.         | 3 Plett, Marion         |
| Barkman, Elmer P.          | Penner, Mrs. Anna        | Plett, Shirley          |
| Barkman, Mrs. Tina         | Penner, Tina             | 6 Plett, John P.        |
| Barkman, Harvey K.         | Penner, Elizabeth        | Plett, Mrs. Sara        |
| Barkman, Mrs. Evril        | Penner, Rudy             | Plett, Stanley          |
| Barkman, John D.           | Penner, Rosa             | Plett, Klaas P.         |
| Barkman, Mrs. Susan        | 5 Penner, Abram          | Plett, Mrs. Mary        |
| 3 Barkman, Ella            | Penner, Mrs. Mary        | Plett, Lorna            |
| Doerksen, Eva              | Penner, Ronald           | Plett, Denver           |
| Doerksen, Abe              | Penner, Mrs. Elizabeth   | Plett, Sara             |
| Dueck, Klaas A.            | Penner, Allan            | 4 Plett, Leonard K.     |
| Dueck, Mrs. Margaret       | Penner, David F.         | Plett, Mrs. Elfreda     |
| Dueck, Harold              | Penner, Mrs. Helen       | Plett, Martin P.        |
| Dueck, Alice               | Penner, Henry            | 3 Plett, Mrs. Helen     |
| Dueck, Abe                 | Penner, Winston          | 32 Plett, Peter A.      |
| Dueck, Mrs. Aganetha W.    | Penner, Mrs. Helen       | Plett, Mrs. Margaret    |
| Ford, Glen                 | Penner, Henry B.         | Plett, Willie           |
| Ford, Mrs. Jean            | Penner, Mrs. Anna        | Plett, Leslie           |
| Ford, Wendal               | Penner, Stanford         | Plett, Raymond          |
| 3 Funk, Peter W.           | Penner, Mrs. Rosemarie   | Plett, Peter E.         |
| Funk, Mrs. Helen           | Penner, Walter F.        | Plett, Mrs. Helen       |
| Giesbrecht, Ben L.         | Penner, Mrs. Tina        | Plett, Peter F.         |
| Giesbrecht, Mrs. Lea       | Penner, Elaine           | Plett, Mrs. Sara        |
| Giesbrecht, Robert         | Peters, Eddie            | 5 Plett, Peter K.       |
| Giesbrecht, Edwin L.       | Plett, Abram C.          | 3 Plett, Mrs. Elizabeth |
| Giesbrecht, Mrs. Elizabeth | Plett, Mrs. Agatha       | Plett, Alvin            |
| Giesbrecht, Daniel G.      | Plett, Abram K.          | Plett, Gilbert          |
| Giesbrecht, Mrs. Evelyn    | Plett, Mrs. Anna         | Plett, Leslie           |
| Giesbrecht, Mary           | 3 Plett, Emily           | Plett, Peter            |
| Giesbrecht, Peter L.       | Plett, Helen             | Plett, John             |
| Goertzen, Henry            | 6 Plett, Abram P.        | Plett, Peter P.         |
| Goertzen, Mrs. Agnes       | Plett, Mrs. Susanna      | Plett, Mrs. Annie       |
| Goertzen, Karl F.          | Plett, Katherine         | Plett, Evelyn           |
| Goertzen, Mrs. Tina        | Plett, Albert G.         | Plett, Roselyn          |
| Goertzen, Caroline         | 34 Plett, Alvin K.       | Plett, Walter R.        |
| 61 Guenther, Peter         | Plett, Mrs. Katie        | Plett, Mrs. Olga        |
| Guenther, Mrs. Melane      | 3 Plett, Archie R.       | Reimer, Abram P.        |
| Hildebrandt, Dietrich J.   | Plett, Mrs. Ruby         | Reimer, Mrs. Annie      |
| 3 Hildebrandt, Mrs. Katie  | Plett, Arthur            | Reimer, Victor          |
| Hildebrandt, Harold J.     | Plett, Mrs. Margaret     | Reimer, Sidney          |
| Hildebrandt, Mrs. Maisie   | 5 Plett, Benjamin K.     | 3 Reimer, Aaron P.      |
| Hildebrandt, John J.       | Plett, Mrs. Elma         | Reimer, Mrs. Elizabeth  |
| Hildebrandt, Mrs. Elsie    | 4 Plett, Cornelius A.    | 3 Reimer, Arnold G.     |
| Hildebrandt, Victor        | Plett, Mrs. Elizabeth    | Reimer, Mrs. Anna       |
| Hildebrandt, Violet        | Plett, Minna             | Reimer, Mrs. Katherine  |
| Koop, David N.             | Plett, Corn. K.          | 6 Reimer, David P.      |
| Koop, Mrs. Margaret        | Plett, Mrs. Susan        | Reimer, Mrs. Margaret   |
| 3 Koop, William B.         | 3 Plett, Hulda           | Reimer, Sara            |
| Koop, Mrs. Mary            | Plett, Corn. P.          | 3 Reimer, Menno         |
| Koop, Ronald               | Plett, Mrs. Margaret     | Reimer, Benjamin        |
| Koop, Robert               | Plett, Raymond           | Reimer, Elmer P.        |
| Koop, Ernest               | Plett, Mrs. Elizabeth K. | Reimer, Mrs. Lena       |
| Koop, Helen                | 3 Plett, Margaret        | Reimer, Emil D.         |
| Kroeker, Arno              | Plett, Elmer R.          | Reimer, Mrs. Tina       |
| 3 Kroeker, Mrs. Elnora     | Plett, Mrs. Patsy        | 1 Reimer, Frank D.      |
| Kroeker, Edwin R.          | Plett, Frank E.          | Reimer, Mrs. Olga       |
| Kroeker, Mrs. Tina         | Plett, Mrs. Helen        | Reimer, Eleanor         |
| Kroeker, John T.           | Plett, Frank K.          | Reimer, Irma            |
| Kroeker, Mrs. Adeline      | Pett, Mrs. Nettie        | Reimer, Frank P.        |
| Kroeker, Warren            | Plett, Gladwin U.        | Reimer, Mrs. Mary       |
| Kroeker, Karen             | Plett, Mrs. Jean         | 4 Reimer, Heinrich D.   |
| Kroeker, Mrs. Louise       | 1 Plett, Harvey G.       | Reimer, Mrs. Pauline    |
| Kroeker, Anna              | Plett, Mrs. Pearl        | Reimer, Henry S.        |
| Kroeker, Norman R.         | Plett, Harold U.         | 46 Reimer, Isaak P.     |
| Kroeker, Mrs. Sara         | Plett, Mrs. Mary         | Reimer, Mrs. Tina       |
| Kroeker, Vernon R.         | Plett, Henry R.          | Reimer, Esther          |
| Kroeker, Mrs. Gertrude     | Plett, Mrs. Anna         | 3 Reimer, Walter        |
| Loewen, Mrs. Katherine     | 32 Plett, Isaak K.       | Reimer, Lily            |
| 3 Loewen, Elizabeth        | Plett, Mrs. Augusta      | Reimer, Betty           |
| Loewen, Ben                | Plett, Edwin             | Reimer, Bertha          |
| Loewen, Esther             | Plett, Ella              | Reimer, Leonard         |
| Loewen, Doris              | Plett, Elda              | Reimer, Isaak R.        |
| Loewen, Katherine          | Plett, John E.           | 3 Reimer, Elsie         |
| Martens, Jake K.           | Plett, Mrs. Levina       | Reimer, John F.         |



## PRAIRIE ROSE

Reimer, Mrs. Madeline  
 35 Reimer, John G.  
 Reimer, Mrs. Elsie  
 Reimer, Klaas P.  
 Reimer, Mrs. Justina  
 Reimer, Ernest  
 Reimer, Edmar  
 Reimer, Leo P.  
 Reimer, Mrs. Laura  
 Reimer, Peter P.  
 Reimer, Mrs. Gertruda  
 Reimer, Edwin  
 Reimer, Mary  
 Reimer, Daniel  
 Reimer, Peter X.  
 Reimer, Mrs. Margaret

Reimer, Elvira  
 Reimer, Hilda  
 3 Reimer, Ralph D.  
 Reimer, Mrs. Mildred  
 Reimer, Sydney D.  
 Reimer, Mrs. Corinne  
 Reimer, Stanley B.  
 Reimer, Mrs. Rita  
 1 Reimer, Vernon F.  
 Reimer, Mrs. Helen  
 Rinas, Mrs. Ruth  
 Schmidt, Willie  
 Schmidt, Mrs. Helen  
 Schultz, Frank  
 3 Schultz, Mrs. Annie  
 Schultz, Faith

Skjaerlund, Jacob Neils  
 Skaerlund, Mrs. Evangeline  
 Toews, Mrs. Verda  
 1 Unger, Abram P.  
 Unger, Mrs. Elizabeth  
 Unger, Lillian  
 3 Unger, Betty  
 Unger, Julia  
 35 Unger, John A.  
 Unger, Mrs. Wilma  
 Wiebe, Mrs. Margaret  
 Wiebe, Susie  
 Wiebe, Abe  
 Wiebe, Edward  
 3 Wiebe, Mrs. Rosabelle

## PORTAGE LA PRAIRIE

Membership: 14

Pastor: D. K. Schellenberg

4 Bergen, Jake  
 Bergen, Mrs. Elma  
 3 Klassen, John V.  
 Klassen, Mrs. John V.  
 43 Kroeker, Menno

Kroeker, Mrs. Menno  
 Penner, Benny  
 Penner, Mrs. Benny  
 3 Sawatsky, Dave  
 3 Sawatsky, Mrs. Lillian

Sawatsky, Glen  
 3 Sawatsky, Mrs. Tina  
 1 Schellenberg, D. K.  
 3 Schellenberg, Mrs. Helen

## RIDGEWOOD

Membership: 152

Pastor: P. P. Friesen

Barkman, Henry R.  
 Barkman, Mary Mrs.  
 Barkman, Dennis  
 43 Doerksen, Gerry  
 Doerksen, Clara Mrs.  
 Dueck, Dora  
 3 Friesen, C. P.  
 3 Friesen, Mrs. Marg.  
 Friesen, Ervin P.  
 Friesen, Eliz. Mrs.  
 Friesen, Victor  
 Friesen, Gladwin  
 Friesen, Abe  
 1 Friesen, P. P.  
 Friesen, Marg. Mrs.  
 3 Friesen, Linda  
 3 Friesen, Melvin  
 3 Friesen, Mrs. Marl.  
 3 Janzen, C. N.  
 Janzen, Justina Mrs.  
 Janzen, Irma  
 Janzen, P. F.  
 3 Janzen, Mrs. Marg.  
 3 Janzen, John  
 Janzen, Margaret  
 Janzen, Margaret N.  
 Janzen, Gertrude  
 Janzen, Anna  
 1 Kornelsen, H. W.  
 Kornelsen, Tina Mrs.  
 3 Kornelsen, Helen  
 Kornelsen, G. S.  
 Kornelsen, Anna Mrs.  
 36 Loewen, C. J.  
 Loewen, Marg. Mrs.  
 Loewen, Margaret  
 4 Loewen, Isaac J.  
 Loewen, Rosaline Mrs.  
 Loewen, Jac. F.  
 Loewen, Kath. Mrs.  
 Loewen, Helen  
 Loewen, Peter J.  
 Loewen, Mrs. Sarah

3 Loewen, Emily  
 Loewen, Della  
 5 Loewen, I. F.  
 Loewen, Eliz. Mrs.  
 Loewen, Minna  
 Loewen, Veleda  
 Penner, Abe P.  
 3 Penner, Mrs. Kath.  
 3 Penner, Clara  
 Penner, Victor  
 Penner, Bill  
 Penner, Anna Mrs.  
 3 Penner, Ben P.  
 Penner, Mrs. Sarah  
 Penner, Katherine  
 Penner, Phillis  
 5 Penner, Martin P.  
 Penner, Justina Mrs.  
 3 Penner, Jessie  
 Penner, Edna  
 Penner, Frank P.  
 Penner, Adelina Mrs.  
 Penner, Marilyn  
 Penner, Jac. J.  
 Penner, Annie Mrs.  
 3 Penner, Mary  
 3 Penner, Mildred  
 3 Penner, Abe  
 Penner, Norbert  
 Penner, Tina Mrs.  
 Penner, Johnny  
 Penner, Gilmer  
 Penner, Dennis  
 Penner, Lorraine  
 Penner, Melvin R.  
 3 Plett, Ben R.  
 Plett, Tina Mrs.  
 3 Plett, Elsie  
 3 Plett, Ruben  
 Plett, Menno  
 Plett, Wilmer  
 Plett, Margaret  
 Plett, Leo  
 3 Plett, Mrs. Betty  
 43 Plett, Irvin

Plett, Esther Mrs.  
 3 Plett, Stanley  
 Plett, Alma Mrs.  
 Plett, C. J. K.  
 Plett, Justina Mrs.  
 3 Plett, Marie  
 3 Plett, Peter  
 3 Plett, Minna  
 Plett, Jake  
 Plett, Kenneth  
 Plett, Walter  
 Plett, Elma Mrs.  
 3 Plett, Henry T.  
 Plett, Helen Mrs.  
 Plett, Kenneth T.  
 Plett, Tina  
 Plett, Clarence  
 Reimer, Abe P.  
 Reimer, Marv Mrs.  
 Reimer, David  
 Reimer, Margaret  
 Reimer, Ervin P.  
 Reimer, Eliz. Mrs.  
 Reimer, Irene  
 Reimer, Raymond  
 Reimer, John L.  
 Reimer, Henry L.  
 Reimer, Eliz. L.  
 3 Reimer, Anna  
 Reimer, Helen L.  
 Reimer, Alvin F.  
 3 Reimer, Mrs. Tina  
 Thiessen, Marg. Mrs.  
 3 Thiessen, Mary  
 3 Thiessen, Arnold  
 3 Thiessen, Ben  
 Thiessen, Jimmie  
 Thiessen, Freddie  
 623 Thiessen, Frank P.  
 Thiessen, Linda Mrs.  
 3 Thiessen, Donald  
 Thiessen, Beverly  
 Thiessen, Frankie  
 3 Thiessen, Joe  
 Thiessen, Martha, Mrs.

## RIDGEWOOD

Thiessen, Peter P.  
Thiessen, Betty Mrs.  
3 Toews, Ed A.  
Toews, Anna Mrs.  
3 Toews, Kenneth  
63 Toews, Frank J.  
Toews, Helen Mrs.

Toews, Marlene  
Toews, Klaas M.  
Toews, Anna Mrs.  
Toews, Eric  
Unger, Peter P.  
Unger, Tina Mrs.

Unger, Frieda  
3 Unger, Gilbert  
Unger, Marina  
Unger, Joe  
Warkentin, Henry F.  
Warkentin, Tina Mrs.

## ROSEISLE

Membership: 12

Fehr, Peter  
Fehr, Mrs. Peter  
Fehr, Art  
Friesen, Bert

Friesen, Mrs. Rosie  
1 Harms, Dave  
Harms, Mrs. Dave  
Klassen, John

Pastor: D. F. Harms

Klassen, Mrs. John  
Klassen, Marion  
Loepky, John  
Loepky Mrs. John

## ROSENORT

Membership: 499

Pastor: P. L. Friesen

5 Barkman, Frank R.  
Barkman, Mrs. Margaret R.  
Barkman, Henry B.  
Barkman, Kenneth B.  
Barkman, Walter B.  
Barkman, Mrs. Betty B.  
Barkman, Mrs. Lena L.  
Barkman, Annie H.  
Barkman, Elizabeth H.  
Barkman, Martin H.  
Barkman, Mrs. Tina H.  
Bartel, Mrs. Helena I.  
3 Bartel, Mattha E.  
Bartel, Abe E.  
Bartel, Mrs. Nettie  
3 Bartel, George D.  
Bartel, Mrs. Lily D.  
Bartel, Henry D.  
6 Brandt, Peter U.  
Brandt, Mrs. Aganetha U.  
Brandt, Justina L.  
3 Brandt, Levi L.  
Brandt, Mrs. Brunhilda L.  
Brandt, Eddie L.  
Brandt, Mrs. Violet L.  
Brandt, Paul L.  
Brandt, Mrs. Myrtle L.  
Brandt, Mrs. Susana F.  
6 Brandt, Henry H.  
Brandt, Mrs. Tina H.  
Brandt, Lena L.  
Brandt, Nettie L.  
Brandt, Marie L.  
Brandt, Tina L.  
Brandt, Elma  
Brandt, Bernie L.  
Brandt, Mrs. Hilda L.  
Brandt, Henry D.  
Brandt, Mrs. Tina D.  
Brandt, Elizabeth R.  
Brandt, Justina R.  
Brandt, Henry R.  
Brandt, Mrs. Betty R.  
2 Brandt, Peter W.  
Brandt, Mrs. Lena W.  
3 Brandt, Alvin D.  
3 Brandt, Betty D.  
Brandt, Waldo D.  
Brandt, Lavina D.  
Brandt, Jacob W.  
Brandt, Mrs. Marie W.  
Brandt, Diana K.  
Brandt, Elmer K.  
Bueckert, Isaac  
Bueckert, Mrs.  
Cornelsen, Isaac H.  
Cornelsen, Mrs. Justina H.  
3 Cornelsen, Jake D.  
t Cornelsen, Eddie D.

3 Cornelsen, Nettie D.  
3 Cornelsen, Arthur D.  
Cornelsen, Arthur D.  
Cornelsen, Mrs. Rosaline D.  
Dueck, Mrs. Anna B.  
Dueck, Jake L.  
Dueck, Mrs. Doreen L.  
4 Dueck, Peter B.  
Dueck, Mrs. Tina B.  
Dueck, Norman K.  
Dueck, Cornelius B.  
Dueck, Mrs. Lena B.  
Dueck, Adina R.  
Dueck, George B.  
Dueck, Mrs. Marie B.  
Dueck, Irwin K.  
Dueck, John K.  
1 Dueck, Cornelius P.  
Dueck, Rev. Corenelius P.  
Dueck, Mrs. Helen P.  
Dueck, Myrna B.  
Dueck, Sara Pearl  
Dueck, Elsie B.  
Dueck, Jacob K.  
Dueck, Mrs. Elizabeth K.  
Dueck, Elma P.  
Dueck, Lena P.  
Dueck, Mary P.  
Dueck, Alfred P.  
Dueck, Norma P.  
Dueck, Edwin P.  
3 Dueck, Mrs. Elsie P.  
3 Dueck, W'lburt P.  
Dueck, Mrs. Lena P.  
Dueck, John K.  
Dueck, Ralph S.  
Dueck, Mrs. Annie K.  
3 Dueck, Allan S.  
1 Dueck, Melvin S.  
Dueck, Mrs. Anne S.  
35 Dueck, Henry K.  
Dueck, Mrs. Marian K.  
Dueck, David K.  
Dueck, Mrs. Elizabeth K.  
Dueck, Frank B.  
Dueck, Mrs. Annie B.  
Dueck, George H.  
Dueck, Mrs. Marie H.  
Dueck, Henry B.  
3 Dueck, Mrs. Elma B.  
3 Dueck, Levi F.  
Dueck, Helen F.  
56 Dueck, Peter H.  
Dueck, Mrs. Elizabeth H.  
3 Dueck, Walter K.  
Dueck, Mary K.  
Dueck, Henry P.  
Dueck, Mrs. Leona P.

35 Dueck, Jacob A.  
Dueck, Mrs. Margaret A.  
Dueck, Peter D.  
Dueck, Mrs. Marie D.  
Dueck, John J.  
Dueck, Mrs. Martha J.  
Dueck, Diana S.  
Dueck, Jacob J.  
Dueck, Mrs. Lena J.  
53 Dvck, Jacob A.  
Dvck, Mrs. Tina A.  
6 Eidse, Dick B.  
Eidse, Mrs. Annie B.  
3 Eidse, Abe B.  
Eidse, Mrs. Mathilda B.  
Eidse, Mrs. Elizabeth K.  
Eidse, Abe F.  
Eidse, Mrs. Annie F.  
1 Eidse, Ben F.  
Eidse, Mrs. Helen F.  
3 Eidse, George F.  
Eidse, Mrs. Elma F.  
Eidse, Mrs. Marie K.  
Eidse, Ralph L.  
Eidse, Mrs. Lenore  
Friesen, Mrs. Elizabeth I.  
Friesen, John F.  
Friesen, Mrs. Margaret F.  
Friesen, Alice K.  
Friesen, Lena K.  
Friesen, Betty K.  
Friesen, Elma K.  
Friesen, Abram F.  
Friesen, Mrs. Elizabeth I.  
Friesen, Levi S.  
Friesen, Hilda S.  
Friesen, Abe S.  
Friesen, Henry F.  
Friesen, Mrs. Agnes F.  
Friesen, Alvin D.  
Friesen, Elmer D.  
Friesen, Ronald D.  
Friesen, Jacob F.  
Friesen, Mrs. Susie F.  
Friesen, Allen B.  
Friesen, Elizabeth B.  
Friesen, Lorne D.  
Friesen, Katie Ann  
Friesen, Mrs. Tina D.  
Friesen, Allan K.  
Friesen, Florence K.  
Friesen, Cornelius T.  
Friesen, Mrs. Marie T.  
Friesen, Susie S.  
Friesen, Elmer S.  
Friesen, Laura S.  
Friesen, Pete S.  
Friesen, Mrs. Mary S.  
Friesen, Diana Meryl

# ROSENORT

Friesen, Mrs. Gertrude S.	Friesen, Margaret H.	Kroeker, Mrs. Margie P.
Friesen, Frank S.	Friesen, Peter E.	Kroeker, David T.
Friesen, Leonard S.	Fast, Eleanor	Kroeker, Ben K.
Friesen, Mrs. Bertha S.	Fast, Agnes D.	Kroeker, Peter A. L.
Friesen, Arthur S.	Guenther, Tina	Kroeker, Mrs. Elizabeth
Friesen, Mrs. Ruth S.	Giesbrecht, Menno I.	Kroeker, Betty F.
Friesen, Mrs. Anna F.	Harms, Isaac D.	Kroeker, Esther F.
61 Friesen, Pete L.	Harms, Mrs. Tina D.	Kroeker, Vernon F.
Friesen, Mrs. Gertrude L.	Harms, Henry D.	Kroeker, Pete F.
3 Friesen, Dorothy May	Harms, John D.	Kroeker, Mrs. Minola F.
3 Friesen, Myrna Ann	Harms, Mrs. Anna D.	Letkeman, Jacob
Friesen, Alvira Louise	Harms, Susie S.	Letkeman, Mrs. Susie
5 Friesen, Frank L.	Harms, Malinda S.	Letkeman, Helena
Friesen, Mrs. Tina L.	Harms, Henry F.	Loewen, Abram K.
Friesen, Carol	Harms, Mrs. Lena F.	Loewen, Mrs. Helena K.
Friesen, Abe L.	3 Heinrichs, Jake	Loewen, Abe C.
Friesen, Mrs. Sara L.	Heinrichs, Mrs. Helen	Loewen, Mrs. Annie C.
Friesen, Dave L.	Klassen, Abram R.	Loewen, Abram A. H.
Friesen, Mrs. Betty L.	Klassen, Mrs. Marie R.	Loewen, Mrs. Maria A. H.
Friesen, Henry W.	Klassen, Abe H.	Loewen, Peter J.
Friesen, Mrs. Helena W.	Klassen, Mrs. Helen H.	Loewen, Mrs. Aganetha J.
3 Friesen, Elizabeth R.	Klassen, John F.	Loewen, Peter L.
Friesen, Tina R.	Klassen, Tina R.	Loewen, Mrs. Margaret L.
Friesen, Henry R.	Klassen, Mrs. Maureen	Loewen, Elda K.
Friesen, Mrs. Elma R.	Koop, Mrs. Lena	Loewen, Lornie K.
Friesen, Mrs. Dora R.	Kornelsen, John U.	Loewen, Mrs. Arlene K.
Friesen, Gladys G.	Kornelsen, Mrs. Anna U.	Loewen, Mrs. Lena L.
Friesen, Edward G.	Kornelsen, Alvin P.	Loewen, Grace K.
Friesen, Arthur G.	Kornelsen, Lorne P.	Loewen, Isaac L.
62 Friesen, Henry R.	5 Kornelsen, Levi P.	Loewen, Mrs. Marie L.
Friesen, Mrs. Marie R.	Kornelsen, Mrs. Marie P.	Loewen, Abe L.
Friesen, Eddy L.	Kornelsen, John P.	Loewen, Mrs. Helen L.
Friesen, Mrs. Mary L.	Kornelsen, Mrs. Leona P.	Loewen, Margaret K.
Friesen, Henry T.	Kornelsen, Werner	Loewen, Mary K.
Friesen, Mrs. Marie T.	Kornelsen, Mrs. Nettie	Loewen, Tina K.
4 Friesen, Jake K.	Kornelsen, Roy	Loewen, Peter K.
Friesen, Mrs. Elizabeth K.	Kornelsen, Mrs. Elma	Loewen, Mrs. Elizabeth K.
Friesen, Norman D.	Kornelsen, George B.	Loewen, Leonard B.
Friesen, Mrs. Elizabeth W.	Kornelsen, Mrs. Marie B.	Loewen, Linda B.
Friesen, Mary K.	Kornelsen, George D.	Loewen, Lorne B.
Friesen, Elizabeth K.	Kornelsen, Mrs. Rosie D.	Loewen, Gladys B.
Friesen, Clara K.	1 Kroeker, Frank B.	Loewen, Jacob B.
Friesen, Pete K.	5 Kroeker, Peter K.	Loewen, Mrs. Lena B.
Friesen, Mrs. Annie K.	Kroeker, Mrs. Margaret K.	36 Loewen, John B.
Friesen, Ben K.	Kroeker, Dorothy L.	Loewen, Mrs. Lena B.
Friesen, Mrs. Annie K.	Kroeker, Alvina L.	Loewen, Peter J. K.
Friesen, Jacob H.	3 Kroeker, Wilbert L.	Loewen, Mrs. Anna J. K.
Friesen, Mrs. Margaret H.	Kroeker, Mrs. Myraline L.	3 Loewen, John D.
Friesen, Elizabeth J. L.	Kroeker, Frank K.	Loewen, Victor D.
Friesen, Lena J. L.	Kroeker, Mrs. Anna K.	Loewen, Mary D.
Friesen, Agnes J. L.	Kroeker, Irene E.	Loewen, Betty D.
1 Friesen, Cornelius J. L.	Kroeker, Abe K.	Loewen, Leonard D.
Friesen, Mrs. Tina J. L.	Kroeker, Mrs. Lena K.	Loewen, Merna D.
Friesen, Pauline F.	1 Kroeker, Jacob B.	Loewen, Jacob J. K.
Friesen, Rosella F.	Kroeker, Mrs. Helena B.	Loewen, Mrs. Nettie J. K.
5 Friesen, Pete J. L.	Kroeker, Annie L.	Loewen, Benny D.
Friesen, Mrs. Evelyn J. L.	Kroeker, Elizabeth L.	Loewen, David D.
35 Friesen, Frank J. L.	Kroeker, Peter L.	Loewen, Anne D.
Friesen, Mrs. Eva J. L.	Kroeker, Mrs. Anna L.	Loewen, John K.
Friesen, Mrs. Elma J. L.	Kroeker, Menno K.	Loewen, Mrs. Lena K.
Friesen, Frank C. L.	Kroeker, Elsie K.	Loewen, Frank R.
Friesen, Mrs. Lena C. L.	Kroeker, Mary K.	Loewen, Mrs. Doreen
Friesen, Peter W. X.	Kroeker, Martha K.	Loewen, Lorne F.
Friesen, Mrs. Marie W. X.	Kroeker, Peter K.	Loewen, Mrs. Lorraine F.
Friesen, Dora K.	Kroeker, Henry K.	Loewen, Lorne
Friesen, Betty K.	Kroeker, Mrs. Eva K.	Loewen, Mrs. Betty
Friesen, Tina K.	Kroeker, Eddy K.	Loewen, Peter A.
Friesen, Peter K.	Kroeker, Mrs. Annie K.	Loewen, Eldon F.
1 Friesen, Nick K.	Kroeker, Jake P.	1 Loewen, Cornelius B.
Friesen, Mrs. Susie K.	Kroeker, Mrs. Bertha P.	Loewen, Mrs. Tina B.
Friesen, Ted K.	Kroeker, Frank L.	Martens, Peter
Friesen, Mrs. Georgiana K.	Kroeker, Mrs. Annie L.	Martens, Mrs. Susie
Friesen, Harvey K.	Kroeker, Norman H.	6 Plett, Abram D.
Friesen, Mrs. Marian K.	Kroeker, Gladys H.	Plett, Mrs. Martha D.
Friesen, Edward K.	62 Kroeker, Ben L.	Penner, Mrs. Marie
Friesen, Mrs. Leona K.	Kroeker, Mrs. Helen L.	Orniyak, Mrs. Susan
Friesen, Alfred K.	Kroeker, Mrs. Elizabeth T.	3 Reimer, Menno L.
Friesen, Mrs. Doris K.	Kroeker, Peter P.	Reimer, Mrs. Marian L.
Friesen, Sara H.	1 Kroeker, Frank P.	

## ROSENORT

16 Reimer, Peter J. B.  
 Reimer, Mrs. Marie J. B.  
 Reimer, Sydney  
 Reimer, Mrs. Helen  
 Reimer, Ruben  
 Reimer, Mrs. Tina J.  
 Reimer, Mrs. Virginia  
 Reimer, Mrs. Agnes  
 Reimer, John H.  
 Reimer, Mrs. Margaret H.  
 Rempel, Jacob D.  
 Rempel, Mrs. Lena D.  
 Rempel, Elizabeth L.  
 Rempel, Luella L.  
 Rempel, Alvin L.  
 Rempel, Lorne L.  
 Rempel, Katherine D.  
 Rempel, Anna D.  
 Rempel, Henry D.  
 Rempel, Mrs. Anna D.  
 Rempel, Annie B.  
 Rempel, Cornie B.  
 Rempel, Eddy B.  
 Rempel, Elda B.  
 Rempel, Peter B.  
 Rempel, Mrs. Tina B.  
 Rempel, John B.  
 Rempel, Mrs. Helen B.  
 Rempel, Peter T.

Rempel, Mrs. Justina T.  
 Rempel, Henry B.  
 Rempel, Mrs. Elizabeth B.  
 Rempel, Stanley K.  
 Rempel, Carol K.  
 Rempel, Mary B.  
 Schellenberg, Mrs. Lena  
 6 Siemens, John W.  
 Siemens, Mrs. Marie W.  
 Siemens, Lena D.  
 Siemens, Ernie D.  
 Siemens, Betty D.  
 Siemens, Bill D.  
 Siemens, Peter D.  
 Siemens, Mrs. Laura D.  
 Siemene, Henry D.  
 Siemens, Mrs. Margaret D.  
 Siemens, Eddy D.  
 Siemens, Mrs. Alice D.  
 Siemens, Jack D.  
 Siemens, Mrs. Loreen D.  
 Siemens, Peter W.  
 Siemens, Mrs. Margaret W.  
 Siemens, Mrs. Gertrude W.  
 Siemens, Margaret P.  
 Siemens, Jake D.  
 Siemens, Mrs. Tina D.  
 Schmidt, John  
 Schmidt, Mrs. Elizabeth

Thiessen, Henry  
 Thiessen, Mrs. Elsie  
 Thiessen, John B.  
 Thiessen, Mrs. Elizabeth  
 Thiessen, Lena L.  
 Thiessen, Peter L.  
 Thiessen, John L.  
 Thiessen, Mrs. Gladys L.  
 Thiessen, Abe L.  
 Thiessen, Mrs. Adella  
 Toews, Frank F.  
 Warkentin, John P.  
 Warkentin, Mrs. Agnes  
 Warkentin, Margaret P.  
 Warkentin, Jake P.  
 Warkentin, Nita P.  
 Warkentin, Pearl P.  
 Warkentin, Johnny P.  
 Warkentin, Mrs. Selma P.  
 Warkentin, Peter P.  
 Warkentin, Mrs. Lena P.  
 3 Warkentin, Elmer K.  
 Warkentin, Wilbert K.  
 Wiens, Mrs. Margaret T.  
 Wiens, Norman  
 Wiens, Mrs. Charlotte  
 Zacharias, Bill  
 Zacharias, Mrs. Lena

## STEINBACH

Membership: 520

Pastor: Jac. P. Deek

3 Barkman, Kenneth  
 Barkman, Johnny  
 Barkman, Mrs. Mary  
 Barkman, Mrs. Helen R.  
 Barkman, Mrs. Sarah  
 Bartel, Elmer  
 Bartel, Mrs. Anna  
 Birmingham, Mrs. Kay  
 Brandt, Albert  
 Brandt, Mrs. Sara  
 Brandt, Leona  
 Brandt, Clifford  
 Brandt, Mrs. Mary  
 Brandt, Peter D.  
 Brandt, Mrs. Katherine  
 Brandt, Marianne  
 Brandt, Elma  
 Brandt, Lillian  
 3 Brandt, Ruben P.  
 Brandt, Mrs. Mary  
 Suhr, Henry  
 Doerksen, Cornelius P.  
 Doerksen, Mrs. Elizabeth  
 Doerksen, Doris  
 3 Doerksen, Isaac W.  
 3 Doerksen, Mrs. Tina  
 Doerksen, Mary  
 Doerksen, Peter W.  
 3 Doerksen, Mrs. Wilma  
 3 Doerksen, Phyllis  
 Dueck, Arnold  
 Dueck, Delmer  
 3 Dueck, Ernest  
 Dueck, David F.  
 Dueck, Mrs. Lydia  
 3 Dueck, Edward K.  
 3 Dueck, Mrs. Mary  
 Dueck, Frank P.  
 Dueck, Mrs. Anna  
 Dueck, Jacob K.  
 Dueck, Mrs. Margaret  
 16 Dueck, Jacob P.  
 Dueck, Mrs. Elizabeth  
 Dueck, Gordon  
 Dueck, Henry

3 Dueck, Margaret  
 3 Dueck, Elizabeth  
 Dueck, Peter  
 Dueck, Martin U.  
 Dueck, Mrs. Caroline  
 3 Dueck, Walter U.  
 Dueck, Mrs. Nettie  
 Duersken, Mrs. Nettie  
 3 Dyck, Betty  
 Dyck, Harold  
 Dyck, Henry  
 Dyck, Mrs. Helena  
 Dyck, Herman  
 Dyck, Mrs. Betty  
 Dyck, Mrs. Elsie  
 Dyck, Marie  
 Dyck, Martha  
 Elrikson, Mrs. Dorothy  
 Fast, George  
 Fast, Mrs. Katherine  
 Fast, Harry  
 3 Fast, Mrs. Marion  
 Fast, Mrs. Margaret  
 Fast, Mrs. Katie  
 3 Fehr, Henry B.  
 Fehr, Mrs. Sara  
 Fehr, Isaac  
 Fehr, Ruben  
 Fehr, Mrs. Anne  
 Fehr, William  
 Fehr, Mrs. Anne  
 Friesen, Albert  
 Friesen, Mrs. Katie  
 Friesen, Alfred P.  
 Friesen, Arthur N.  
 Friesen, Mrs. Maria  
 Friesen, Mrs. Anna  
 Friesen, Barney D.  
 Friesen, Mrs. Katherine  
 Friesen, Robert  
 Friesen, Beverly  
 Friesen, Ben  
 Friesen, Mrs. Catherine  
 Friesen, Dietrich  
 Friesen, Mrs. Helen

Friesen, Frank P.  
 Friesen, Mrs. Margaret  
 Friesen, Fred G.  
 Friesen, Mrs. Elizabeth  
 Friesen, Jacob P.  
 Friesen, Mrs. Margaret  
 Friesen, Jacob  
 Friesen, John  
 Friesen, Mrs. Helena  
 Friesen, John G.  
 Friesen, Mrs. Mary  
 Friesen, Donald  
 Friesen, Alice  
 Friesen, Martin G.  
 Friesen, Martin H.  
 Friesen, Mrs. Anna  
 Friesen, Annie  
 3 Friesen, Martha  
 Friesen, Mary P.  
 1 Friesen, Peter D.  
 Friesen, Mrs. Margaret  
 3 Friesen, Raymond  
 Friesen, Mrs. Trudy  
 Froese, Mrs. Irene  
 Giesbrecht, David  
 Giesbrecht, Mrs. Catherine  
 3 Giesbrecht, Elleen  
 Giesbrecht, Dietrich  
 Giesbrecht, Mrs. Margaret  
 3 Giesbrecht, Elizabeth  
 Giesbrecht, Isaac  
 Giesbrecht, Mrs. Carolyn  
 Giesbrecht, Marina  
 Giesbrecht, John  
 Giesbrecht, Mrs. Leona  
 Giesbrecht, John F.  
 Giesbrecht, Mrs. Catherine  
 Giesbrecht, Norman  
 Giesbrecht, Mrs. Catherine  
 Giesbrecht, Mrs. Louise  
 Giesbrecht, Wilhelm F.  
 Giesbrecht, Mary  
 Giesbrecht, Helen  
 3 Ginter, Dave S.

# STEINBACH

- Ginter, Mrs. Nellie  
Goertzen, Thelma  
3 Goertzen, Betty  
Goertzen, Darlene  
Goertzen, Doris  
Groening, Mrs. Susanna  
Harder, Dietrich  
Harder, Mrs. Katherine  
Harder, Peter  
3 Harder, James  
Harder, Evelyn  
3 Harder, Edwin  
Harder, Mrs. Nettie  
Harms, Helen  
Hiebert, Abe W.  
Hiebert, Mrs. Lillian  
Hiebert, Evelyn  
3 Hiebert, Henry W.  
3 Hiebert, Mrs. Loraine  
Hiebert, Jacob W.  
Hiebert, Mrs. Martha  
Hiebert, Mrs. Katherine  
3 Hiebert, Edmund  
3 Hiebert, Albert  
Hiebert, Mrs. Marianne  
Hiebert, Margaret  
5 Hiebert, Peter A.  
Hiebert, Mrs. Martha  
3 Hiebert, Peter W.  
Hiebert, Mrs. Mabel  
Houghton, Mrs. Marian  
Janzen, Aaron  
Janzen, Mrs. Margaretha  
Janzen, Mrs. Margaret  
Klassen, Arthur  
62 Klassen, Cornelius U.  
Klassen, Mrs. Nettie  
3 Klassen, Glen  
Klassen, Alfrieda  
Klassen, Cornelius  
Klassen, Betty  
Klassen, David K.  
Klassen, Mrs. Elizabeth  
Klassen, Katherine  
Klassen, Peter  
Klassen, Lillian  
Klassen, Henry F.  
Klassen, Mrs. Ramona  
3 Klassen, Jack R.  
3 Klassen, Mrs. Constance  
Klassen, Jacob B.  
Klassen, Mrs. Rose Ann  
Klassen, Jacob U.  
Klassen, Mrs. Alexandra  
Klassen, Dennis  
Klassen, John S.  
Klassen, Mrs. Nettie  
Klassen, Mrs. Mary  
3 Klassen, Getrude  
5 Klassen, Peter F.  
3 Klassen, Mrs. Wilma  
Klassen, Peter J.  
Klassen, Mrs. Tina  
Klassen, Richard  
3 Kliever, Henry F.  
3 Kliever, Mrs. Vera  
Koop, Adolf  
Koop, Mrs. Sarah  
Koop, Jacob D.  
Koop, Mrs. Helen  
Koop, Jacob K.  
Koop, Mrs. Mary  
Koop, Katherine  
Koop, Peter K.  
Koop, Mrs. Mary  
Koop, Mrs. Katherine  
3 Koop, Peter S.  
Koop, Mrs. Esther  
Kornelsen, Agatha  
Kornelsen, John D.  
Kornelsen, Mrs. Agnes  
Kornelsen, John G.  
3 Reimer, Mrs. Helen  
Kornelsen, William G.  
3 Kroeker, Abram D.  
3 Kroeker, Mrs. Sara  
Kroeker, Albert  
Kroeker, Mrs. Tina  
Kroeker, Arthur  
Kroeker, Mrs. Romelda  
Kroeker, Ben D.  
Kroeker, Mrs. Marie  
Kroeker, Marianne  
Kroeker, Clarence  
Kroeker, Mrs. Agnes  
Kroeker, Frank D.  
Kroeker, Mrs. Margaret  
Kroeker, Shirley  
Kroeker, Henry D.  
3 Kroeker, Mrs. Margaret  
3 Kroeker, Henry T.  
5 Kroeker, Mrs. Margaret  
Kroeker, Helen  
Kroeker, Jacob D.  
3 Kroeker, Mrs. Anna  
3 Kroeker, Marina  
Kroeker, John D.  
Kroeker, Mrs. Esther  
Kroeker, Katherine T.  
Kroeker, Mrs. Elizabeth  
Kroeker, Margaret  
534 Kroeker, Peter D.  
3 Kroeker, Mrs. Sara  
Kroeker, Harvey  
3 Kroeker, Betty  
Kroeker, Erwin  
Kroeker, Peter L.  
Kroeker, Mrs. Anne  
Kroeker, Walter  
Kroeker, Mrs. Katherine  
Kroeker, Gordon  
3 Kroeker, Laurabelle  
Loewen, Artur  
Loewen, Mrs. Matilda  
3 Loewen, Cornelius P.  
Loewen, Mrs. Annie  
Loewen, Cornelius R.  
Loewen, Mrs. Marie  
Loewen, Marion  
Loewen, Rosella  
3 Loewen, Edwin  
3 Loewen, Mrs. Lydia  
3 Loewen, Edward F.  
3 Loewen, Mrs. Anna  
Loewen, Ronald  
3 Loewen, James F.  
Loewen, Mrs. Martha  
Loewen, Isaac R.  
Loewen, Mrs. Katherine  
Loewen, John K.  
Loewen, John B.  
Loewen, Mrs. Margaret  
Loewen, Allan  
Loewen, Janice  
Loewen, John D.  
3 Loewen, Mrs. Helen  
35 Loewen, John J.  
Loewen, Mrs. Margaret  
Loewen, Shirley  
Loewen, Burton  
Loewen, Iris  
Loewen, Peter R.  
Loewen, Mrs. Mary  
53 Loewen, Wesley  
3 Loewen, Mrs. Lorraine  
Lysack, Mrs. Shirley  
Mankey, Edward  
Mankey, Emil  
Mankey, Mrs. Helen  
Martens, Rev. Peter H.  
Martens, Mrs. Susie  
McNeill, Mrs. Kathryn  
Morris, Mrs. Susan  
Neufeld, Harry  
3 Neufeld, Mrs. Tina  
Neufeld, Mrs. Margaret  
3 Neufeld, Margaret  
3 Neufeld, William T.  
3 Neufeld, Mrs. Elma  
3 Neustaeter, Isaac  
Neustater, Mrs. Agnes  
16 Penner, Rev. Archie  
Penner, Mrs. Elvira  
3 Penner, David B.  
3 Penner, Mrs. Betty  
3 Penner, Ellis  
Penner, Mrs. Nettie  
Penner, Mrs. Margaret  
Penner, Klaas P.  
Penner, Mrs. Katherine  
Penner, Wilmer  
3 Penner, Bertha  
Penner, Mrs. Nettie  
26 Penner, Peter L.  
Penner, Mrs. Catherine  
Penner, James  
Penner, Mrs. Susanna  
Peters, Henry B.  
Peters, Mrs. Mary  
1 Peters, John J.  
Peters, Mrs. Amanda  
1 Plett, Cornelius R.  
Plett, Mrs. Bernardine  
Plett, Gordon  
Plett, Mrs. Marina  
Plett, Jacob J.  
Plett, Mrs. Helen  
Plett, Ronald  
Plett, Jacob R.  
Plett, Mrs. Gerda  
Plett, Wilbert  
Plett, Mrs. Mabel  
Plett, Willie  
Plett, Mrs. Mary  
435 Reimer, Abram D.  
3 Reimer, Mrs. Margaret  
Reimer, Lewis  
Reimer, Carol  
Reimer, Abram A.  
Reimer, Mrs. Margaretha  
Reimer, Mrs. Elizabeth  
53 Reimer, Almon M.  
3 Reimer, Mrs. Annie  
43 Reimer, Art D.  
3 Reimer, Mrs. Mary.  
1 Reimer, Rev. Ben D.  
Reimer, Mrs. Margaret  
3 Reimer, Doreen  
Reimer, Gordon  
Reimer, Mary Rose  
Reimer, Ben D. R.  
Reimer, Mrs. Helena  
Reimer, Mrs. Anna  
Reimer, Iris  
Reimer, Benjamin L.  
Reimer, Mrs. Elizabeth  
Reimer, Lawrence  
Reimer, Gilbert  
Reimer, Evangeline  
53 Reimer, Benjamin D.  
3 Reimer, Mrs. Helen  
Reimer, Clifford  
Reimer, Mrs. Diana  
Reimer, Diedrich  
Reimer, Mrs. Helen  
Reimer, Amanda  
Reimer, Edward  
Reimer, Mrs. Evelina  
3 Reimer, Enoch M.  
Reimer, Mrs. Alma  
Reimer, Frank B.  
Reimer, Mrs. Dora  
Reimer, Geo. T.



## STEINBACH

- |   |  |   |
|---|--|---|
| <p>Reimer, Henry A.<br/>         3 Reimer, Mrs. Tina<br/>         Reimer, Isaac W.<br/>         Reimer, Mrs. Margaret<br/>         Reimer, Jacob D.<br/>         Reimer, Mrs. Clara<br/>         Reimer, Mary Lynn<br/>         Reimer, Jacob H. W.<br/>         Reimer Mrs. Katherine<br/>         Reimer, Jake<br/>         Reimer, John A.<br/>         Reimer, Mrs. Elizabeth<br/>         Reimer, Janet<br/>         Reimer, Doris<br/>         3 Reimer, Mrs. Elizabeth<br/>         6 Reimer, John C.<br/>         Reimer, Mrs. Marie<br/>         3 Reimer, Arnold<br/>         Reimer, John D.<br/>         Reimer, Mrs. Anna<br/>         Reimer, John F.<br/>         Reimer, Mrs. Aganetha<br/>         Reimer, John H. W.<br/>         Reimer, Mrs. Anna<br/>         Reimer, Klaas A.<br/>         Reimer, Mrs. Anna<br/>         Reimer, Mintie<br/>         Reimer, Klaas J. B.<br/>         Reimer, Mrs. Helena<br/>         3 Reimer, Melvin<br/>         Reimer, Mrs. Myrtle<br/>         Reimer, Peter A.<br/>         3 Reimer, Mrs. Anna<br/>         362 Reimer, Peter B.<br/>         3 Reimer, Mrs. Anna<br/>         3 Reimer, Mrs. Marie<br/>         3 Reimer, Marieanna<br/>         Reimer, Mrs. Margaret<br/>         Reimer, Peter H. W.<br/>         Reimer, Mrs. Anna<br/>         Reimer, Peter L.<br/>         Reimer, Mrs. Tina<br/>         3 Reimer, Peter N.<br/>         3 Reimer, Mrs. Marie<br/>         Reimer, Mrs. Helena<br/>         Reimer, Robert<br/>         Reimer, Rowena<br/>         3 Reimer, Rudolph H.</p> | <p>3 Reimer, Mrs. Elaine<br/>         Reimer, Travis<br/>         Rempel, Diedrich W.<br/>         Rempel, Mrs. Elizabeth<br/>         Rempel, Martha<br/>         Roscoe, William<br/>         Rosche, Mrs. Justina<br/>         Rosche, Betty<br/>         Rosche, Willie<br/>         Rosche, Mrs. Leona<br/>         Sawatzky, Agatha<br/>         Schellenberg, Gordon<br/>         Schellenberg, Mrs. Helen<br/>         Schellenberg, Mrs. Helena<br/>         Schellenberg, Mrs. Aganetha<br/>         53 Schellenberg, William K.<br/>         Schellenberg, Mrs. Helen<br/>         Schroeder, Mrs. Katherine<br/>         Schultz, Mrs. Susanna<br/>         3 Schultz, Mrs. Sara<br/>         Schultz, Larry<br/>         Schultz, Jacob<br/>         Schultz, Mrs. Annie<br/>         Severson, Mrs. Helena<br/>         Siemens, Mrs. Sara<br/>         Siemens, David P.<br/>         Strauss, Alvina<br/>         Thiessen, Mrs. Marie<br/>         Thiessen, Peter<br/>         Thiessen, Mrs. Adeline<br/>         3 Thiessen, Rose<br/>         Toews, Abram R.<br/>         Toews, Mrs. Helena<br/>         Toews, George<br/>         Toews, Walter<br/>         Toews, Harvey<br/>         3 Toews, Adina<br/>         Toews, Ben<br/>         Toews, Mrs. Mina<br/>         Toews, Grace<br/>         3 Toews, Mrs. Margaret P.<br/>         3 Toews, Valrea<br/>         Toews, Clinton<br/>         Toews, Gustav<br/>         Toews, Mrs. Aganetha<br/>         Toews, Mrs. Marie<br/>         1 Toews, Rev. Heinrich H.</p> | <p>Toews, Mrs. Tina<br/>         Toews, Gertrude<br/>         Toews, D. edrich<br/>         Toews, Henry A.<br/>         Toews, Mrs. Anne<br/>         Toews, Reginald<br/>         Toews, John R.<br/>         Toews, Mrs. Anna<br/>         Toews, Margaret<br/>         Toews, Matilda<br/>         35 Toews, John P.<br/>         Toews, Mrs. Elizabeth<br/>         3 Toews, Melvin C.<br/>         3 Toews, Mrs. Elvira<br/>         Toews, Mrs. Anna<br/>         Unger, Mrs. Katherine<br/>         Unger, Sarah<br/>         3 Unger, Kathrine<br/>         Unger, John K.<br/>         Unger, Mrs. Helen<br/>         Unger, Klaas<br/>         Unger, Mrs. Nettie<br/>         Unger, Lloyd<br/>         Unger, Mrs. Sara<br/>         Unger, Otto<br/>         Unger, Mrs. Susie<br/>         Unger, Ruben<br/>         Wall, Henry<br/>         Wall, Mrs. Katie<br/>         Wiebe, Annie<br/>         6 Wiebe, Frank K.<br/>         Wiebe, Mrs. Mary<br/>         Wiebe, John<br/>         Wiebe, John K.<br/>         Wiebe, Mrs. Helen<br/>         Wiebe, Tina<br/>         Wiebe, Julius<br/>         Wiebe, Mrs. Susanne<br/>         3 Wiebe, Peter K.<br/>         3 Wiebe, Mrs. Tina<br/>         Wiebe, Melvin<br/>         Wiebe, Paul<br/>         Wiens, Henry T.<br/>         Wiens, Mrs. Agnes<br/>         Wiens, Mrs. Elma<br/>         Wiens, Mrs. Bertha<br/>         1 Wright, Rev. Edwin<br/>         Wright, Mrs. Violet</p> |
|---|--|---|

## SWIFT CURRENT and WYMARK, SASK.

Membership: 228

Pastor: Arnold Fast

- |   |   |   |
|---|---|---|
| <p>Bartsch, Henry<br/>         Bartsch, Mrs. Maria<br/>         Bueckert, Diedrich<br/>         Bueckert, Mrs. Tina<br/>         Dueck, David<br/>         Dueck, Mrs. Katharina<br/>         Dueck, Lydia<br/>         Dueck, Trudy<br/>         Dueck, Mary<br/>         Dyck, Ben<br/>         Dyck, Mrs. Nellie<br/>         Dyck, John<br/>         Dyck, Mrs. Margaret<br/>         Dyck, Margaret<br/>         Dyck, Peter<br/>         Dyck, Mrs. Annie<br/>         Dyck, William<br/>         Dyck, Mrs. Elizabeth<br/>         Elias, Cornelius<br/>         Elias, Mrs. Maria<br/>         Ens, Bernhard<br/>         Ens, Mrs. Heena<br/>         5 Epp, Peter D.<br/>         Epp, Mrs. Aganetha<br/>         1 Fast, Rev. Arnold</p> | <p>Fast, Mrs. Annie<br/>         Fast, Carol<br/>         Fehr, Jacob C.<br/>         Fehr, Mrs. Helena<br/>         Fehr, Henry<br/>         Fehr, Cornie<br/>         Fehr, Jacob<br/>         Fehr, Mrs. Ida<br/>         Fehr, John<br/>         Fehr, Mrs. Ann<br/>         Friesen, Jacob J. P.<br/>         Friesen, Mrs. Anna<br/>         Friesen, John J.<br/>         Friesen, Mrs. Susie<br/>         Friesen, John L.<br/>         Friesen, Mrs. Helen<br/>         Froese, Anna<br/>         Froese, Rev. David<br/>         Froese, Mrs. Tina<br/>         Froese, Dave<br/>         Froese, Mrs. Katharine<br/>         Froese, Jacob<br/>         Froese, Mrs. Katherine<br/>         Froese, Mrs. Sarah<br/>         Froese, Mrs. Maria</p> | <p>Froese, Ernest<br/>         Funk, Abe<br/>         Funk, Mrs. Marie<br/>         Funk, Jake<br/>         Funk, Ernest<br/>         Funk, Mrs. Maria<br/>         Funk, Isaac<br/>         Funk, Mrs. Helen<br/>         † Funk, Jacob<br/>         Funk, Mrs. Nellie<br/>         Funk, Jacob B.<br/>         Funk, Mrs. Aganetha<br/>         5 Funk, John<br/>         Funk, Mrs. Helena<br/>         Funk, Ernest<br/>         Funk, Pauline<br/>         Heinrichs, Abram<br/>         Heinrichs, Mrs. Elizabeth<br/>         Heinrichs, Isaac<br/>         Heinrichs, Isaac<br/>         Heinrichs, Mrs. Margaret<br/>         Heinrichs, Mrs. Sarah<br/>         Heinrichs, Jake<br/>         Heinrichs, Abe<br/>         Heinrichs, Harry</p> |
|---|---|---|

## SWIFT CURRENT and WYMARK, SASK.

Heinrichs, Karl	Krahn, Mrs. Susanna	Penner, Richard
Heinrichs, Sally	Krahn, Gertrude	Penner, Mrs. Justina
Heinrichs, Isaac	Kroeker, Peter	Peters, Dave
Heinrichs, Mrs. Helen	Kroeker, Mrs. Tina	Peters, Mrs. Tina
Heinrichs, John	Leiding, Rev. Abram	Peters, Jake
Heinrichs, Mrs. Sarah	Leiding, Mrs. Maria	Peters, Mrs. Frieda
Hiebert, Mrs. Anna	Leiding, Jacob	Peters, Mrs. Justina
Hiebert, Jacob	Leiding, John	Peters, Stella
Hiebert, Mrs. Katherina	Leiding, Abe	Peters, Mrs. Katherine
Hildebrandt, Eva	Martens, David	Redekop, Abe A.
Hildebrandt, Isaac	Martens, Mrs. Susie	Redekop, Mrs. Sarah
Hildebrandt, Jake	Martens, Marion	Redekop, Sally
Hildebrandt, Mrs. Anna	Martens, George	Rempel, Annie
Hildebrandt, Peter	Martens, Mrs. Mary	Rempel, Marie
Hildebrandt, Mrs. Tina	Martens, Jacob	Rempel, Christine
Janzen, Bill	Martens, Mrs. Maria	Rempel, Katherine
Janzen, Mrs. Susan	Martens, Jacob	Rempel, George K.
Janzen, Cornie	Martens, Mrs. Margaret	Rempel, Mrs. Ida
Janzen, Mrs. Helen	Neufeld, Abe	Rempel, William K.
Janzen, John	Neufeld, Mrs. Susanna	Rempel, Mrs. Maria
Janzen, Mrs. Margaret	Neufeld, Abram D.	Schlamp, Rev. Peter G.
Kehler, Jake	Neufeld, Mrs. Sarah	Schlamp, Mrs. Susie
Kehler, Mrs. Mary	Neufeld, Gertrude	Schlamp, Henry
Kehler, Philip	Neufeld, Lena	Schlamp, Emily
Kehler, Mrs. Anna	Neufeld, Jim	Schmidt, David
Kehler, Doreen	Neufeld, Sally	Schmidt, Mrs. Helen
Klassen, Henry	Neufeld, David	Schmidt, Mrs. Elizabeth
Klassen, Mrs. Jessie	Neufeld, Mrs. Margaret	Unger, David
Klassen, Jake	Neufeld, Bill	Unger, Mrs. Maria
Klassen, Mrs. Mary	Neufeld, John	Unger, Viola
Klassen, Esther	Neufeld, Peter	Unger, Mrs. Judith
Klassen, John	Neustaeter, John	Unrau, William
Klassen, Mrs. Gertrude	Neustaeter, Mrs. Susan	Wiebe, Mrs. Justina
Klassen, John	Neustaeter, John A.	Wiebe, Helen
Klassen, Mrs. Susanna	Neustaeter, Mrs. Helen	Wiebe, Klaas
Knelsen, Mrs. Helena	Neustaeter, John B.	Wiebe, Mrs. Agnes
Knelsen, Abe S.	Neustaeter, Mrs. Margaret	Wieler, Cornelius
Knelsen, Mrs. Mary	Neustaeter, John W.	Wieler, Mrs. Edith
Knelsen, John H.	Neustaeter, Mrs. Sarah	3 Wieler, Peter
Knelsen, Mrs. Nellie	Neustacter, Cornie	Wieler, Mrs. Helen
Knelsen, Richard	Olfert, A. X.	Wieler, Pate
Knelsen, Fosalline	5 Olfert, Mrs. Justina	Wieler, Mrs. Susie
Knelsen, Peter	Olfert Cornie D.	Wieler, William
Knelsen, Mrs. Susanna	Olfert Mrs. Maria	Wieler, Mrs. Helen
Krahn, Ben	Olfert, Lester	Wiens, Isaac
Krahn, Isaac	Penner, Mary	Wiens, Mrs. Elizabeth
Krahn, Mrs. Agatha	Penner, Ben	2 Wolfe, Jake
Krahn, Jacob	Penner, John B.	Wolfe Mrs. Mary
Krahn, Mrs. Tina	Penner, Mrs. Annie	Zacharias, Frank
5 Krahn, Isaac	Penner, John	Zacharias, Mrs. Susan
Krahn, Mrs. Matilda	Penner, Mrs. Nellie	Zacharias, Mrs. Margaret

## WASHOW BAY

Membership: 138

Barkman, Benny	Brandt, David P.
3 Barkman, Mrs. Caroline	Brandt, Mrs. Adeline
Barkman, Frank R.	Brandt, Frank P.
Barkman, Mrs. Lydia	Brandt, Mrs. Margaret
Barkman, Jacob J. R.	Brandt, Mary
Barkman, Mrs. Annie	Brandt, Jake
3 Barkman, Tina	Brandt, Bennie
Barkman, Cornie	Brandt, Bertha
Barkman, Melvin	Brandt, Margaret
Barkman, Abe	1 Dueck, Andrew L.
Barkman, John J. R.	Dueck, Mrs. Esther
Barkman, Mrs. Annie	34 Dueck, Leonard P.
Barkman, Wilbert	Dueck, Mrs. Linda
Barkman, Marion	3 Friesen, Aaron D.
Barkman, Peter J. R.	Friesen, Mrs. Mary
Barkman, Mrs. Annie	Friesen, Barbara
Barkman, Margaret	Friesen, Dianna
Barkman, Abe	Friesen, Abram J.
Barkman, Helen	Friesen, Mrs. Aganeta
Barkman, Albert	Friesen, Eddie
Barkman, Mary	453 Friesen, Cornelius P.
Brandt, Abe P.	Friesen, Mrs. Mary
Brandt, Mrs. Annie	Friesen, Harry

Pastor: D. P. Thiessen

Friesen, David
Friesen, Albert
Friesen, Menno
Friesen, Ronald
3 Friesen, David D.
Friesen, Mrs. Elizabeth
Friesen, Cornie
Friesen, Annie
Friesen, Allan
Friesen, Abie
Friesen, Doris
23 Friesen, Jacob D.
Friesen, Mrs. Katharina
Friesen, Peter
Friesen, Doris
3 Friesen, Margaret
Friesen, Edwin
Friesen, Milton S.
Friesen, Mrs. Mary
Harms, Peter F.
Harms, Mrs. Aganeta
3 Harms, Mary
Harms, Paul

## WASHOW BAY

Klassen, Dick F.  
 Klassen, Mrs. Erna  
 Klassen, Henry  
 Klassen, Mrs. Maria  
 Klassen, Jacob F.  
 Klassen, Mrs. Maria  
 Klassen, Mary  
 Klassen, Bernhard  
 Klassen, Hilda  
 3 Kornelsen, Delmar P.  
 Kornelson, Mrs. Betty  
 1 Kroeker, Jacob L.  
 Kroeker, Mrs. Elizabeth  
 Kroeker, Rosalind  
 Kroeker, Laura  
 35 Loewen, Cornelius L.  
 Loewen, Mrs. Elizabeth  
 Loewen, Erna  
 Loewen, Henry  
 Loewen, Olga  
 3 Loewen, Peter U.

Loewen, Mrs. Caroline  
 Plett, Aaron F.  
 Plett, Mrs. Helen  
 Plett, Aaron P.  
 Plett, Mrs. Sara  
 43 Plett, Abe P.  
 Plett, Mrs. Anna  
 Plett, Diedrich P.  
 Plett, Shirley Mrs.  
 Plett, Frank D.  
 Plett, Mrs. Helen  
 46 Plett, Henry P.  
 Plett, Mrs. Maria  
 Plett, David R.  
 Plett, Mrs. Sara  
 3 Reimer, Frank D.  
 Reimer, Mrs. Annie  
 5 Reimer, Henry R.  
 Reimer, Mrs. Tina  
 Reimer, Mildred

Reimer, Isaak  
 Reimer, Mrs. Gertrude  
 Reimer, Eva  
 Reimer, Tina  
 Reimer, Jake P.  
 Reimer, Mrs. Minna  
 3 Reimer, Klaas B.  
 Reimer, Mrs. Frieda  
 Reimer, Levi  
 Thiessen, Arden P.  
 Thiessen, Mrs. Helen  
 1 Thiessen, David P.  
 Thiessen, Mrs. Katherine  
 Thiessen, Doris  
 Thiessen, Katherine  
 3 Thiessen, Dennis  
 Thiessen, Levina  
 Thiessen, Dave  
 Thiessen, Bernie

## WINNIPEG

Membership: 98

3 Brandt, Jessie  
 Bueckert, Dave  
 Bueckert, Mrs. Nellie  
 Bartel, Arthur  
 Bartel, Mrs. Lena  
 3 Bartel, Leonard  
 Bartel, Mrs. Bernice  
 Barkman, Jacob  
 3 Barkman, Mrs. Tina  
 3 Barkman, Helen  
 3 Dueck, Ben  
 Dueck, Mrs. Olga  
 Dueck, Peter U.  
 Dueck, Mrs. Margaret  
 3 Doerksen, Linda  
 3 Doerksen, Alice  
 Eriksen, Christopher  
 Epp, Henry  
 Epp, Mrs. Anna Doreen  
 4 Friesen, Donald  
 Friesen, Mrs. Anne  
 Froese, David  
 Froese, Mrs. Agatha  
 Giesbrecht, Abram  
 Giesbrecht, Mrs. Loretta  
 Giesbrecht, Gordon  
 Giesbrecht, Mrs. Margaret  
 Goertzen, David  
 Goertzen, Mrs. Marian  
 Harder, Peter  
 Harder, Mrs. Tina  
 Harder, Harvey

Harder, Jeanette  
 Heinrichs, Peter  
 Heinrichs, Mrs. Frances  
 3 Kroeker, Elda  
 5 Kroeker, Jacob  
 Kroeker, Mrs. Annie  
 Kroeker, Eldon  
 Kroeker, Gordon  
 23 Klassen, Benjamin  
 3 Klassen, Mrs. Mary  
 Klassen, Harvev  
 3 Klassen, Mrs. Mathilda  
 3 Klassen, Levi  
 3 Klassen, Mrs. Esther  
 Klassen, Abram  
 Klassen, Mrs. Catherine  
 3 Klassen, Bernard  
 3 Klassen, Mrs. Nettie Dorothy  
 Klassen, Bernard Frank  
 5 Kehler, George  
 Kehler, Mrs. Annie  
 34 Koop, Harry  
 Koop, Mrs. Norma  
 Loewen, William  
 Loewen, Mrs. Violet  
 Martens, John  
 Olfert, John  
 Olfert, Mrs. Elizabeth  
 Penner, Malinda  
 Penner, Wilbert  
 Penner, Mrs. Helen  
 Penner, James  
 Penner, Mrs. Helen

Pastor: J. K. Reimer

Plett, Willie  
 Plett, Mrs. Irene  
 1 Reimer, John  
 Reimer, Mrs. Leona  
 Reimer, Kathryn  
 Reimer, Leonard  
 Reimer, Mrs. Susie  
 Reimer, Mrs. Margaret  
 Reimer, Richard  
 Schellenberg, Esther  
 Schellenberg, Peter  
 Schellenberg, Mrs. Dorcas  
 Schultz, Aaron  
 Schultz, Mrs. Caroline  
 Schultz, Abraham  
 Schultz, Mrs. Irma Juliet  
 2 Toews, Levi  
 3 Toews, Mrs. Katherine  
 Toews, John  
 Toews, Mrs. Elizabeth  
 Toews, Ruth Heen  
 3 Thiessen, Ben  
 Thiessen, Mrs. Judith  
 Wiebe, Albert  
 Wiebe, Mrs. Elma  
 Wiebe, Arnold  
 Wiebe, Mrs. Katherine  
 3 Wiebe, Ben  
 Wiebe, Mrs. Marina  
 Warkentin, Wilfred  
 Warkentin, Mrs. Grace  
 Warkentine, Peter  
 Warkentine, Mrs. Annie









